PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

VOLUME II

PART 1

A. MATHEMATICS. B. WEIGHTS AND MEASURES.
C. ASTRONOMY AND ASTROLOGY. D. GEOGRAPHY.

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LIST OF
AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed in *PL.* i pp. ix–xxiii, xxiv–xxxv (prefixed to p. 61), [xliv] (facing p. 237), [xlviii] (facing p. 433) and liii–liv (prefixed to p. 781)]

Afs̲h̲ār 1333 = *Kitāb-s̲h̲ināsī i Īrān. Farwardīn-Isfand 1333. Gird-āwardah i Īraj i Afs̲h̲ār.* (in *Farhang i Īrān-zamīn* ii (Tihrān 1333/1954–5) pp. 397–400 (introductory) and 1–20 (separately paginated)).

Afs̲h̲ār 1334 = *Kitāb-s̲h̲ināsī i Īrān 1334.* (French title on back wrapper: *Bibliographie de l'Irān. Février 1955-Mars 1956. Par Iraj Afshâr*). Tihrān 1335/1956.

A defect from the bibliographical point of view is that the dates actually given on the title-pages or elsewhere in the books themselves, when different from 1334, are not specified (for examples see *PL.* ii pp. 188[24], 189[10], 189[19]).

Āṣafīyah = Kutub-k̲h̲ānah i Āṣafīyah [so called in allusion to the title Āṣaf-jāh borne by the "Niẓāms"] at Ḥaidarābād ("Hyderabad"), Dakan ("Deccan"), India (for the three volumes of the catalogue of Arabic, Persian and Urdu MSS. and printed books, one of the largest Indian collections of such works, see *PL.* i pp. ix, xxix).

Bodleian iii = *Catalogue of the Persian, Turkish, Hindustani and Pushtu manuscripts in the Bodleian Library. Part iii. Additional Persian manuscripts. By A. F. L. Beeston.* Oxford 1954.

Cambridge 2nd Suppt. = *A second supplementary hand-list of the Muḥammadan manuscripts in the university and colleges of Cambridge. By A. J. Arberry.* Cambridge 1952.

Krause = *Stambuler Handschriften islamischer Mathematiker. Von Max Krause* (see *PL.* ii p. 1).

Leningrad Acad. i (Miklukho-Maklai) = *Akademiya Nauk SSSR. Institut Vostokovedeniya. N. D. Miklukho-Maklai. Opisanie tadzhikskikh i persidskikh rukopisei Instituta Vostokovedeniya* [Pt. 1 (see p. 3, l. 26)]. Moscow-Leningrad 1955.

Ma'ārif = *Fihrist i kutub i k̲h̲aṭṭī i Kitāb-k̲h̲ānah i 'Umūmī i Ma'ārif . . . ta'līf i 'Abd al-'Azīz Jawāhir i Kalām*[1] (English title on back cover of vol. i: *Catalogue of Persian and Arabic manuscripts of the Public Library of the Ministry of Education . . . Arranged by Abdol-Aziz Javaher Kelam*), vol. i, Tihrān A.H.S. 1313/1934–5, vol. ii, A.H.S. 1314/1935–6 (Mihr Pr.).

Madrās iii = *A descriptive catalogue of the Islamic manuscripts in the Government Oriental Manuscripts Library, Madras. By T. Chandrasekharan . . . Curator . . . and the staff of the Library* [i.e., so far as this volume is concerned, "Janab Muhammad Yousuf Kokan" and "Syed Durwaish Khadari"]. *Volume iii. D. Nos. from 103 to 180 (Hindustani). D. Nos. from 219 to 289 (Arabic). D. Nos. 688 to 821 (Persian).* Madrās 1954.

Manchester, Mingana = *Catalogue of the Arabic manuscripts in the John Rylands Library, Manchester, by A. Mingana . . .* Manchester 1934.

Maqālāt al-ḥunafā': see *PL.* ii p. 182.

Miklukho-Maklai. See Leningrad Acad. above.

Mis̲h̲kāt = *Fihrist i kitāb-k̲h̲ānah i ihdā'ī i Āqā-yi Saiyid Muḥammad Mis̲h̲kāt bah kitāb-k̲h̲ānah i Dānis̲h̲-gāh i Tihrān* (Publications of the University of Tihrān, 123, 168, 169, 181, 299 and ——), vol. i (the Qur'ān, etc.), by 'Alī-Naqī Munzawī, A.H.S.1330–1/1952, vol. ii (Adab), by the same, A.H.S. 1333/1955, vol. iii, pt. 1 (Philosophy etc.), by M. Taqī Dānis̲h̲-paz̲h̲ūh, A.H.S. 1332/1953, pt. 2 (Medicine, Mathematics, etc.), by the same, A.H.S. 1332/1953, pt. 3 (Ak̲h̲bār, Uṣūl, Fiqh), by the same, A.H.S. 1335/1956 (another volume, or part, is to follow: see pt. 3 p. [2111]).

Nuzhat al-k̲h̲awāṭir = *N. al-k̲h̲. wa-bahjat al-masāmi' wa-'l-nawāẓir* (in Arabic), a biographical dictionary of Indian celebrities in eight volumes (of which vol. i (1st–7th cent.,

[1] Cf. *PL.* i pp. 1135, 1354; ii p. xxxii. Although "Javaher Kelam" is so written, without *iḍāfat*, on the English title-page, I assume that an *iḍāfat* is implied, since J. i K. is apparently a persianisation of the title *Jawāhir al-kalām* (see *PL.* ii p. xxxii).

published A.H. 1366/1947), vol. ii (8th cent., A.H. 1350/1931–2),[1] and vol. iii (9th cent., A.H. 1371/1951) have so far been printed at the press of the Dā'irat al-Ma'ārif al-'Uthmānīyah, Ḥaidarābād, Deccan), by S. 'Abd al-Ḥaiy b. Fakhr al-Dīn al-Ḥasanī (a former Director of the Nadwat al-'Ulamā', Lucknow [cf. *PL.* i p. 1339[13]], d. 15 Jumādā II 1341/2 Feb. 1923: see *N. al-kh.* vol. i pp. ḍād—ḥḥ (a biography by his son, S. 'Abd al-'Alī al-Ḥasanī), vol. ii pp. 181–92 (the same biography slightly altered); M. Idrīs [cf. *PL.* i p. xviii, l. 9] p. 40; Nadhīr Aḥmad p. lxxxi; Brockelmann Sptbd. ii p. 863).

PL. = *Persian literature*, i.e. the present survey, as has already been explained.

Raiḥānat al-adab = *R. al-a. fī tarājim al-ma'rūfīn bi-'l-kunyah au al-laqab* [on the title-pages is added *yā Kunā wa-alqāb*], a biographical dictionary (in Persian) of Islamic celebrities ancient and modern, mainly scholars and men of letters, not far short of 5,000 in number, by M. 'Alī [b. M. Ṭāhir] Tabrīzī [Khiyābānī] [2] *ma'rūf bah* Mudarris, who was born at Tabrīz (*R. al-a.* vi p. 13, l. 6 from foot) in 1296/1879 and died there (*vid. ibid.*) on 1 Sha'bān 1373/5 April 1954 (*R. al-a.* vi p. 4[10]) [3] before completion of the printing of his work, which was seen through its final stages by his son, 'Alī Asghar Mudarris,[4] and which consists of six volumes published at [Tihrān] [5] and (vol. vi only) Tabrīz (Shafaq Pr.) from A.H. 1366/A.H.S. 1326/A.D. 1947 to [A.H.S. 1333, the preface to vol. vi being dated (on p. 34) 17 Isfand-māh 1333 (March 1955)] or more probably [A.H.S. 1334/1955] and containing (1) persons known by *alqāb* and *ansāb* (vols. i–iv), (2) persons

[1] This second volume, printed some years in advance of the others, is meant when the *N. al-kh.* is cited in the present survey without mention of the volume-number.

[2] Khiyābān is a *maḥallah* in Tabrīz (see Mujtahidī *Rijāl i Ādharbāyjān* . . . p. 73[19]).

[3] The author's autobiography is given in vol. iii, pp. 505–7 (under Mudarris, M. 'Alī) and there is a biography by his son, 'Alī Asghar Mudarris, in vol. vi, pp. 2–34. Both are accompanied by portraits.

[4] About whom the author says a few words in vol. iii, p. 506[20]–507[2].

[5] The imprints are Chāp-khānah i Sa'dī [Tihrān ?] (vol. i), Chāp-khānah i 'Ilmī (vol. ii, title-page), Chāp-khānah i Shirkat i Sihāmī i Ṭab' i Kitāb (vol. ii, cover, and vols. iii–v).

known by *kunyahs* ((*a*) Abū, vol. v pp. 5–209, (*b*) Ibn, vol. v p. 209 to vol. vi p. 207, (*c*) Umm, vol. vi pp. 208–58, (*d*) Bint, vol. vi pp. 258–63, (*e*) Banī, vol. vi pp. 264–316, (*f*) Āl, vol. vi pp. 316–71) [the work being thus complete except for the list of corrigenda, *ghalaṭ-nāmah i judāgānah* (see vol. i p. 439[12]), which the author hoped to append].

Tashkent Acad. = *Akademiya Nauk Uzbekskoi SSR. Institut Vostokovedeniya. Sobranie vostochnykh rukopisei Akademii Nauk Uzbekskoi SSR . . . pod redaktsiei i pri uchastii . . . Professora A. A. Semenova.* Vols. i—iv. Tashkent 1952—57.

Tashkent Univ. ii = *A. A. Semenov. Opisanie tadzhikskikh, persidskikh, arabskikh i tyurkskikh rukopisei Fundamental'noi Biblioteki Sredneaziatskogo Gosudarstvennogo Universiteta im. V. I. Lenina. Vypusk 2* (English title: *A. A. Semenov. A descriptive catalogue of the Persian, Tadjik, Arabic and Turkish manuscripts preserved in the Library of Middle Asiatic State University by name of V. I. Lenin*). Tashkent 1956.

Vatican, Levi della Vida = *Elenco dei manoscritti arabi islamici della Biblioteca Vaticana* . . . [by] *Giorgio Levi della Vida.* Città del Vaticano 1935 (Studi e testi, 67).

Wilber = *Recent Persian contributions to the historical geography of Iran.* [By] *Donald N. Wilber* (see *PL.* ii p. 117).

It may perhaps be desirable to explain again that the signs °, *, †, and ‡ appended to the dates of printed editions have the following meanings:—

° (suggested by the domed circular Reading Room) = described in one of the British Museum catalogues.

* (suggested by the Star of India) = preserved in the India Office Library.

† = mentioned in one of the quarterly catalogues of Indian publications.

‡ = in my own possession or at least seen by me.

PREFACE

IN a review of *PL.* i/2 which appeared in *Oriens* 8 (1955) pp. 142–5 (and which contains some *addenda* eventually, I hope, to be included in one of my lists of additions and corrections) Professor H. Ritter asks two questions in the following words :—

> " Bei der grossen fülle der persischen handschriften in der Türkei fragt man sich doch, ob es praktisch ist, sie einfach zu übergehen. Sollen auch die Istanbuler handschriften persischer dichter später nicht aufgeführt werden ? "

The first of these questions is fortunately rendered less important in regard to the present part of my work by the existence of Max Krause's *Stambuler Handschriften islamischer Mathematiker.* The second question is not for me to answer. Although I originally had no intention of excluding the poets from my survey, I came to realise some years ago that, while I might succeed in surveying most of the branches of the prose literature, to deal with them all was probably more than I could expect. The position would doubtless have been different, if in the past decade more rapid printing had been possible and larger funds had been available.

I must repeat my thanks to the Trustees of the " E. J. W. Gibb Memorial " for their generous financial support and to those—especially again Professor V. Minorsky—who have kindly sent me information.

C. A. STOREY.

January, 1958.

ADDITIONS AND CORRECTIONS

Vol. I

[These notes are not by any means an attempt to bring the first volume up to date (a task which I leave to my successors), but merely a selection [1] from the material which has accumulated. Their main purpose is to correct the mistakes that have come to my notice, to repair some oversights and to give such supplementary information about works or authors already included as seemed for one reason or another to call for immediate record. They are not, except in a few special cases, concerned with recently described manuscripts of works already dealt with and still less with works new to this survey.]

P. 16, l. 11 (cf. p. 1198). [*Manhaj al-ṣādiqīn*. Editions.] Also Tihrān A.H.S. 1333/1954–5 (10 vols. See Thornton's cat. 335 [1956] p. 33/1139).

P. 20, l. 6. [*Niʿmat i ʿuẓmā*.] See *Niʿmat-i-ʿUzma of Niʿmat Khan i ʿAli*, by M. Niẓām al-Dīn (in *Islamic culture* xiv (1940) pp. 178–95. Cf. Hollister *The Shiʿa of India*, London 1953, p. 429).

P. 29 (5) (cf. p. 1209[21]). [*Baḥr al-asrār*.] Another MS.: Majlis ii 1174.

P. 29, l. 10 (cf. p. 1209[26]). [Muẓaffar ʿAlī S͟hāh.] See also *Majmaʿ al-fuṣaḥāʾ* ii p. 447 ("Muẓaffar" Kirmānī); *Riyāḍ al-ʿārifīn* p. 493; *PL.* i pp. 30 (18) and 1211[26]. His *Mus͟htāqīyah*, or *Dīwān i Mus͟htāqīyah*, so entitled in honour of his *pīr*, Mus͟htāq ʿAlī S͟hāh, was composed in 1206/1792, the date of the latter's death, and has been published in Tihrān (A.H.S. 1333/A.H. 1374/A.D. 1954–5‡).

P. 29 (12) (cf. p. 1211[3]). [*Jalāʾ al-ad͟hhān*.] See also *D͟harīʿah* v p. 123 no. 502 (*Jalāʾ al-ad͟hhān*) and iv p. 309[11] (*Tafsīr i Gāzur*).

[1] The selection is now much smaller than when these introductory words were written and the two sentences that follow are less completely relevant than they were, but I have allowed them to remain unaltered as an indication of my original intentions. The numerous addenda now omitted will, I hope, be included in one of my later lists of additions and corrections.

P. 37, l. 14 (cf. pp. 1215–16). [*Tarjumān al-Qur'ān*, rearranged by 'Ādil Shīrāzī.] Edition: **Tihrān** A.H.S. 1333/1954‡ (ed. M. Dabīr Siyāqī. With an index of Persian words. 148 pp. Ḥaidarī Pr.). For an earlier edition, **Tabrīz** 1313/1895–6, see the 1333/1954 edition, preface, p. iii.

P. 42, l. 18. [*al-Durrat al-farīdah*.] Cf. *Dharī'ah* viii p. 106 no. 395 (*Durrat al-farīd fī 'l-tajwīd*. Nadhīr Aḥmad also gives the title as *Durrat al-farīd*).

P. 43, l. 8 (cf. pp. 1220–1). [*Naẓm i la'ālī*.] Another MS.: **Ma'ārif** ii 275 (where a Persian edition of 1300/1882–3 is mentioned). For a Lucknow edition of 1264/1848 see Sprenger no. 445. The author of the *Raiḥānat al-adab* [cf. *PL.* ii p. vi] says that there are several editions (*bārhā chāp shudah*, *R. al-a.* iii p. 256 antepenult.). He had himself composed, and hoped to publish, a commentary entitled *Nathr al-la'ālī* (*R. al-a.* iii p. 256 antepenult., v p. 2). His son, 'Alī Aṣghar Mudarris, describes this commentary as in the press (*R. al-a.* vi p. 7[8]).

P. 45, l. 12. [*Fātiḥ dar Fātiḥah* (?).] Cf. *Dharī'ah* iii p. 360 no. 1305 (*Tajwīd al-Fātiḥah*), where the author is called J. al-D.M. . . . al-Ṣāfī and a MS. is stated to be preserved in a *majmū'ah* transcribed before 1080/1669–70 belonging to S. Aḥmad al-Tustarī at Najaf.

P. 46 (12). *Majma' al-qawā'id* evidently = *Jam' al-q.*, *Dharī'ah* v p. 139, where the author is called al-Imām Aḥmad b. al-Imām al-Kajā'ī, possibly identical with A. al-Kajā'ī al-Kahdumī al-Nahmanī, teacher of al-Shaikh al-Bahā'ī. For Kachā, a village in the *dihistān* of Sangar u Kahdumāt near Rasht, see *Farhang i jughrāfiyā'ī i Īrān* ii p. 226.

P. 66, l. 9 (cf. p. 1229). [*Zain al-akhbār*.] Edition (of the portion relating to the Sāsānians, the Prophet and the Caliphs and the Amīrs of Khurāsān to the end of the Ṣaffārids): **Tihrān** A.H.S. 1333/1954‡ (ed. Sa'īd Nafīsī with notes and indexes. Ibn i Sīnā Bookshop).

P. 69. l. 27 (cf. pp. 1229–30). [*Ṭabaqāt i Nāṣirī*.] For an edition prepared by 'Abd al-Ḥaiy Ḥabībī Qandahārī and published by the University of the Panjāb ("vol. i", 21 *ṭabaqahs*, Lahore A.H.S. 1328/1949–50, "vol. ii", pp. 581–840, Lahore

1953) see *Farhang i Īrān-zamīn* ii (A.H.S. 1333/1954–5 p. 393.

P. 77 (cf. pp. 1231–2). [*Jāmi' al-tawārīkh*. Extracts.] Also *Ta'rīḫ-i-Mubārak-i-Ġāzānī des Rašīd al-Dīn Faḍl Allāh Abī-l-Ḫair. Geschichte der Ilḫāne Abāġā bis Gaiḫātū (1265–1295). Textausgabe, mit Einleitung, Inhaltsangabe und Indices . . . Von K. Jahn.* **The Hague** 1957 (Central Asiatic Studies, ii. A reprint of Jahn's Prague edition).

Also *Faḍl Allāh Rashīd al-Dīn. Jāmi' al-tawārīkh, jild i siwwum* [i.e. Quatremère p. 84 onwards + Jahn's Prague and G.M.S. editions, a revised text with variants from numerous MSS. and Russian translation by A. K. Arends] . . . *bi-sa'y u ihtimām i 'Abd al-Karīm 'Alī-ughlī 'Alī-zādah*, **Bākū** 1957 (pp. 727 (Persian text), 361 (translation). Farhangistān i 'Ulūm i Jamāhīr i Shūrawī i Sōsiyālistī i Ādharbāyjān, Anstītū-yi Tārīkh). [Information from V. Minorsky.]

Also *Rašīd al-Dīn Faḍl Allāh Abul-Khair. Histoire universelle, I: Histoire des Francs. Texte persan avec traduction et annotations par K. Jahn.* **Leyden** 1951 (pp. 56, viii, 77. Orientalia Rheno-Traiectana, vol. 5. For a review by B. Spuler see *Oriens* 5/1 (1952) pp. 130–1).

P. 85, l. 15. [*Majma' al-ansāb*.] Also **Cambridge** 2nd Suppt. 162 (A.H. 1046/1636).

P. 86, ll. 13–22, and p. 1234, ll. 5–29. [Anonym of Iskandar = *Muntakhab al-tawārīkh i Mu'īnī*.] Extracts: *Extraits du M. al-t.-i M. (Anonyme d' Iskandar) publiés par Jean Aubin.* **Tihrān** A.H.S. 1336/1957‡ (492 pp. Librairie Khayyam. Ḥaidarī Pr.).

P. 88 ult. [*Majma' al-tawārīkh*.] Majlis 257 contains *Rub'* ii (cf. *PL.* i p. 1235). In the National Library at Tihrān there is a MS. of *Rub'* iii, dated 830 and written for Shāh-Rukh's library (see Mahdī Bayānī's article *Yak nuskhah i nafīs az Majma' al-tawārīkh i Ḥāfiẓ i Abrū* in *Yādgār* iv/9–10 (1327/1948) pp. 171–6). Another MS. of that *rub'*, dated 1272/1855–6, is in the Kitāb-khānah i Malik (see *Yādgār* iv/9–10 p. 175 penult.).

P. 90, l. 11. [*Tārīkh i Muḥammadī*.] Also **Tashkent** Acad. i 35 (17th cent.).

P. 91, l. 16 (cf. *PL.* i p. 1236[20]). [*Jāmi' al-tawārīkh i Ḥasanī.*] Edition of extracts: see *PL.* i p. 1297[24].

P. 106, l. 20. [*Ḥabīb al-siyar.*] Another edition: **Tihrān** A.H.S. 1333/1954–5 onwards (ed. Jalāl Humā'ī [cf. *PL.* i p. 1187 n.]. For vols. i–iv see Thornton's cat. 335 [1956]/1342 and for vols. iii and iv Afshār 1334 p. 45b).

P. 109, l. 29. [*al-Ṭabaqāt al-Maḥmūd-Shāhīyah.*] Also **Tashkent** Acad. i 38 (602 foll. 17th cent.), **Kahl** 11 (18th cent.).

P. 109, l. 31. For Banbān see *Islamic culture* xxx/4 (Oct. 1956) p. 345, where the following explanation is given on the authority of a work entitled *Juma'at i-Shahiya* [*sic* ?]: *Banbān wilāyatī-st mā-bain i Khurāsān u Multān u īn jamā'atī kih bah mulk i Gujrāt bah Banbāniyān mashhūr and az ān jā āmadah and u īshān az ḥaḍrat i 'Abd Allāh ibn i 'Abbās and.* Perhaps this need not be taken too seriously, but at any rate it seems unlikely that the Banbānīs were connected with the *manhal* in al-Yamāmah mentioned by Yāqūt. Another Banbānī was Shāh-nawāz Khān Hāshimī Banbānī Dihlawī (see *PL.* i pp. 146, 1100[20], 1245).

P. 116, l. 15 (cf. *PL.* i p. 1240). [*Nusakh i jahān-ārā.*] Also **Cambridge** 2nd Suppt. 164 (A.H. 1055/1645).

P. 116, l. 26. M. *al-mad'ū bi-* Muṣliḥ al-Dīn al-Lārī al-Anṣārī, i.e. Muṣliḥ al-Dīn M. rather than M. Muṣliḥ al-Dīn, the postponing of the *laqab* in this phrase being merely a convention.

P. 118, l. 12. [*Jawāhir al-akhbār.*] See P. I. Petrov *Ob odnom redkom istochnike po istorii Sefevidov* (in *Soviet. Vostokovedeniya* 1956 i pp. 111–29. Four photographs of pages, biographical data, single episodes. Būdāq was not a professional historian . . . but his style is lively . . . administrative employee . . . some statistics). [Information from V. Minorsky.]

P. 148, l. 11. [M. Ḥusain b. Karam-'Alī Iṣfahānī.] See also *PL.* ii p. 98.

P. 150, l. 23. 'Abd al-Wahhāb "Qaṭrah" died at Sāmān (north of Shahr i Kurd) in 1266/1849–50 (so Auzhan [cf. *PL.* ii p. 184 n.2] p. 1) or in 1270/1853–4 (so Nīk-zād [cf. *PL.* ii p. 184] p. 102). Riḍā-Qulī Khān does not describe him as still alive, though he uses one or two present tenses in speaking of him.

P. 161, l. 10 (cf. p. 1250[13]). Ibrāhīm b. Jalāl al-Dīn was not a Saljūqid (evidently a guess of Mehren's), but one of the Āl i Afrāsiyāb (see *Tārīkh i Baihaqī*, ed. Nafīsī, iii p. 1510).

P. 169 (16) [*Majma' al-ḥasanāt* ?], p. 170 (34) [*Qiṣaṣ al-anbiyā'*] and p. 1251 [*Qiṣaṣ al-anbiyā'*]. These are evidently copies of the same work (the title *Majma' al-ḥasanāt* being no doubt spurious). Another MS.: **Bodleian** iii 2488 (n.d.).

P. 170 (34). See the addenda to p. 169 (16).

P. 205, n.2. The *Mi'rāj-nāmah* was published at Rasht in 1312/A.H. 1352 [A.D. 1934‡] (ed. Bahman Karīmī [cf. *PL.* ii p. 179]).

P. 221, l. 12. Bimūn [apparently *not* Bamūn] 'Alī seems to represent a popular pronunciation of Bi-mān 'Alī (a form in which the name is given in some of the editions, e.g. the recent Tihrān edition published without date [in 1956 ?] by the Islāmīyah Bookshop. For the meaning of the name see Balāghī *Tārīkh i Nā'īn* iv (*Ansāb i khānadān-hā-yi mardum i Nā'īn*) [cf. *PL.* ii p. 181] p. 56: *Ammā Mīrzā Ja'far chūn pisarash na-mī zīstah nadhrī kardah u ū-rā Mīrzā Bi-mān 'Alī nāmīdah tā bāqī bi-mānad.* For a person called al-maulā Bi-mān 'Alī al-Dāmaghānī, who died at Mashhad circ. A.H. 1330/1912, see *Dharī'ah* v p. 297[5].

P. 222, l. 26 (cf. p. 1263). For "Bīdil's" *Mātam-kadah* see *Dharī'ah* iii p. 186 no. 667 (under "Bīdil", evidently the popular name for the work). For part 2 of this work (lith. Tihrān 1277) see Mashhad v pp. 311–12, where Ramaḍān 1266 is given as the date of completion. Some anecdotes of "Bīdil" are related in the *Qiṣaṣ al-'ulamā'* in the notice of M. Bāqir Rashtī (p. 118 in the 1308–9 edition).

P. 223, l. 28 (cf. p. 1264). M. Ṣāliḥ Baraghānī (so, not Burghānī, according to *Raiḥānat al-adab* i p. 152[10]: *B. bā dū fatḥah mansūb bah dīhī ast Baraghān-nāmī az dīhāt i Tihrān.* Cf. *PL.* ii p. 186 n.4).

P. 224, l. 2. [*Makhzan al-bukā'.*] Also **Tihrān** 1285/1868–9 (Mashhad v p. 318).

P. 234 (66) (cf. p. 1268[4]). [*Ṭūfān al-bukā'*, of which the *khātimah* is an autobiography.] MS.: **Mashhad** v p. 126 no. 614 (A.H. 1350/1931–2). Another edition: **Tihrān** 1260/1844

(223 foll. Karatay p. 37). Al-Marwī (p. 234[3]) should apparently be al-Harawī.

P. 242 (9). [*Tārīkh i mufaṣṣal i Īrān.*] Vol. ii (*az ṣadr i Islām tā istīlā-yi Mughūl*) **Tihrān** A.H.S. 1324/1945 (cf. Wilber p. 277).

P. 243, l. 4 (cf. p. 1269 penult.). Facsimile of pp. 134–84 (the concluding portion) with English translation of pp. 135–84 and an English summary of pp. 1–134: *Ta'rīkh-i Shaikh Uwais (History of Shaikh Uwais). An important source for the history of Ādharbaijān in the fourteenth century. By J. B. van Loon.* **The Hague** 1954 (184 pp. For a review by W. Hinz see *Oriens* 8/1 (1955) pp. 158–9).

P. 246, l. 8. [*Shāristān*, Bombay 1270.] Cf. Mashhad iv p. 321.

P. 246, l. 19. The last two words of the title are *Banī 'l-Ashkān* [*sic*] (cf. *Dharī'ah* viii p. 122. Karatay (p. 123) gives the title as *Ad-Durar at-tīcān fī tārīḫ al-Aşkān*).

P. 251, l. 24. [*Tarjamah i Tārīkh i Yamīnī.*] For a recent edition (ed. 'Alī Qawīm. 298 pp.) see *Farhang i Īrān-zamīn* iv/3 (A.H.S. 1335/1956) p. 304, where the place of publication (doubtless Tihrān), the date and the press are not mentioned.

P. 256, l. 19. *Read* as a teacher.

P. 256 ult. [*Rāḥat al-ṣudūr.*] For two photographic reproductions of the G.M.S. edition ((1) **Tihrān** n.d. (with preface by Furūzān-far [cf. *PL.* i pp. 920, 1340]) and (2) **Iṣfahān** (with corrections by Mujtabā Mīnuwī [cf. *PL.* i pp. 1342 n.2, 1348]. Amīr i Kabīr Series. Ta'yīd Bookshop) see *Farhang i Īrān-zamīn* ii (1333/1954–5) p. 289, Afshār 1334 p. 45b, *Oriens* 8/2 (1955) p. 363.

P. 260, l. 21 (cf. p. 1272[6]). [*al-Tawassul ilā 'l-tarassul.*] Edition: **Tihrān** A.H.S. 1315/1936‡ (ed. Aḥmad Bahmanyār).

P. 278, l. 8. [Maḥmūd Kutubī.] *Insert*: Edition: *Tārīkh i āl i Muẓaffar*, **Tihrān** A.H.S. 1335/1956‡ (ed. 'Abd al-Ḥusain Nawā'ī. 127 pp. Ibn i Sīnā Bookshop).

P. 279, l. 18. [*Ẓafar-nāmah.*] F. Tauer's edition of the Persian text appeared in 1937. *Insert*:

Commentary, etc.: *Histoire des conquêtes de Tamerlan intitulée Zafarnama. Edition critique par F. Tauer. Tome II: Introduction, commentaire, index.* **Prague** 1956 (320 pp. Monografie Archivu Orientálního).

P. 291, ll. 13–18 and pp. 1275–6. [(*Dhail i Ẓafar-nāmah*) or (*Tārīkh i Tāj i Salmānī*).] Edition and German translation: *Šams al-Ḥusn, eine Chronik vom Tode Timurs bis zum Jahre 1409 vom Tāǧ as-Salmānī. Persischer Text in Faksimile (Hs. Lālā Isma'īl Efendi 304). Ins Deutsche übertragen von . . . Hans Robert Roemer.* **Wiesbaden** 1956 (Akademie der Wissenschaften und der Literatur. Veröffentlichungen der Orientalischen Kommission, Bd. 8. Cf. BSOAS. xix/3 (1957) pp. 638–9).

P. 294, l. 1. [*Maṭla' i sa'dain.*] Also **Lahore** Panjāb Univ. (A.H. 875/1470, autograph. See M. Shafī''s article on 'Abd al-Razzāq in *Ency. Isl.*, 2nd ed.).

P. 300, l. 6. Khunjī in this case indicates not descent from a man named Khunjah but connexion with Khunj in Lāristān (cf. Aḥmad Iqtidārī *Lāristān i kuhan* pp. 120–1, 187, etc.).

P. 301, l. 9 (cf. p. 1278[2]). [*Tārīkh i 'ālam-ārāy i Amīnī.*] Abridged translation: *Persia in A.D. 1478–1490, an abridged translation of Faḍlullāh b. Rūzbihān Khunjī's* Tārīkh-i 'ālam-ārā-yi Amīnī *by V. Minorsky*, **London** 1957‡ (R.A.S. Monographs, xxvi).

P. 304, § 378 (cf. p. 1279). [*Tārīkh i Maḥmūd b. Khwānd-Amīr.*] **Cambridge** 2nd Suppt. 200 = **Ellis Coll.** 232 (A.H. 1047/1637).

P. 310, l. 17 (cf. p. 1280). [*Tārīkh i 'ālam-ārāy i 'Abbāsī.*] Also **Cambridge** 2nd Suppt. 439 (A.H. 1071/1661).

P. 312, l. 24 (cf. pp. 1280–1). [*Tārīkh i 'ālam-ārāy i 'Abbāsī.*] Another edition: **Iṣfahān** 1334[?]–1335/1956 (ed. Īraj Afshār. 2 vols. Amīr i Kabīr Series. Ta'yīd Bookshop. Cf. Afshār 1334 p. 44b). According to Īraj Afshār's edition p. 1097 the Tihrān edition of 1313–14 contains only the first of the twelve *maqālahs* in *Ṣaḥīfah* i (cf. *PL.* i p. 310 n.2).

P. 316, l. 11. [*'Abbās-nāmah.*] Edition: **Arāk** A.H.S. 1329/1951‡ (ed. Ibrāhīm Dihgān. 354 pp.).

P. 320, l. 13 (cf. p. 1282). [*Fawā'id i Ṣafawīyah.*] Also **Cambridge** 2nd Suppt. 191 = **Ellis Coll.** M 23.

P. 330, l. 32 (cf. p. 1284). [*Mujmal al-tārīkh i ba'd-i-Nādirīyah.*] Also **Cambridge** 2nd Suppt. 195 = **Ellis Coll.** M 22 (A.H. 1245/1830).

P. 338, ll. 25–29. [*Safar-nāmah i Riḍā-Qulī Mīrzā.*] I have suggested (*PL.* i p. 1354, l. 6 from foot) that this may be the original Persian text of the work translated by A. Y. Khaiyāṭ (see *PL.* i p. 1154), but it may of course be a retranslation from the English.

P. 342, l. 20. [*Sifārat-nāmah i Khwārazm.*] Another MS.: **Cambridge** 2nd Suppt. 116 (*Siyāḥat-nāmah i Khīwā*).

P. 344, l. 12. [*Mir'āt al-buldān i Nāṣirī.*] Cf. *PL.* ii p. 165.

P. 347, l. 3. Insert:

Duwwumīn safar i Muẓaffar al-Dīn Shāh: **Tihrān** 1320/1902–3 (156 pp. See *Dharī'ah* viii p. 282 no. 1206).

P. 347, l. 18. M. (*mulaqqab bi-*) Nāẓim al-Islām b. 'Alī Kirmānī died at the end of Ṣafar 1337/6 Nov.–4 Dec. 1918.

P. 347, l. 23 (cf. p. 1287). [*Tārīkh i bīdārī i Irāniyān.*] Another edition: [**Tihrān,** 1954‡ (Isfand 1332 [Feb.–March 1954] being the date at the end of the *dībāchah*)] (3 vols. in 1 (*mujallad i awwal shāmil i muqaddamah* (the author's preface) *u jild i awwal u duwwum u siwwum tā Ramaḍān i 1324*), beginning with the author's portrait as frontispiece, a table of contents and a *dībāchah* by the editor, S. M. Hāshimī Kirmānī, of which pp. xiv–xx are a biography of the author. Pp. xx, 563; 42 illustrations, mainly portraits. Ibn i Sīnā Bookshop. Majlis Pr.).

P. 348, l. 8 (cf. pp. 1289–90). For the life and military record of 'Abd Allāh Khān Amīr-Ṭahmāsb (b. M. Ḥasan Amīr-Ṭahmāsb, b. Tihrān A.H.S. 1260/1881–2, d. 14 Farwardīn 1307/3 April 1928) see *Tārīkh i jāwīd* ii pp. 117–21 (portrait). In that work as well as on the title-page of his *Tārīkh i ... Riḍā Shāh Pahlawī* he is called Amīr-Ṭahmāsb (not Amīr-Ṭahmāsbī, as in the *Tārīkh i bīdārī i Īrān* and elsewhere).

P. 349, l. 8 (cf. p. 1292[1–9]). [*Tārīkh i Qum.*] 1302 is given as the date of composition in the Mashhad catalogue.

P. 349 ult. M. Mahdī Arbāb b. M. Riḍā Arbāb Iṣfahānī, the father of M. Ḥusain "Furūghī" (cf. *PL.* i pp. 240, 1269), died in 1314/1896–7 (see *Tadhkirat al-qubūr*, 2nd ed., p. 233[2]; *al-Ma'āthir wa-'l-āthār* p. 220).

C. HISTORY OF PERSIA: (*q**) NĀ'ĪN

P. 350, l. 5. *Insert*:

'Abd al-Ḥujjah Balāghī.

Tārīkh i Nā'īn: see *PL.* ii p. 181.

P. 350, l. 15. [*Mir'āt al-Qāsān.*] See *PL.* ii p. 164[10].

P. 350 ult. [*Fārs-nāmah.*] Also **Cambridge** 2nd Suppt. 415 (photostats of Paris MS.), 416 (photostats of B.M. MS.).

P. 353, l. 15. [Ḥasan Fasā'ī.] Cf. *Āthār i 'Ajam* p. 532.

P. 353, l. 17. [*Fārs-nāmah i Nāṣirī.*] See also *PL.* ii p. 166.

P. 353, l. 19 (cf. p. 1295). [M. Naṣīr "Furṣat" Shīrāzī.] See also *PL.* ii pp. 166–7; *Raiḥānat al-adab* iii p. 211.

P. 353, l. 20 (cf. p. 1295). [*Āthār i 'Ajam.*] See also *PL.* ii p. 167.

P. 355, l. 2 (cf. p. 1296[10]). ["Saifī's" *Tārīkh i Harāt.*] *Insert*:

Edition: *The Ta'rīkh nāma-i-Harát . . . of Saif . . . al-Harawí edited with introduction by Muḥammad Zubair aṣ-Ṣiddíqí* . . . **Calcutta** 1944‡ (Imperial Library).

P. 355, l. 8. [Zamajī.] The pronunciation is given as Zimijī in the *Farhang i jughrāfiyā'ī i Īrān* ix p. 199.

P. 361 penult. [Ẓahīr al-Dīn's *Tārīkh i Ṭabaristān* . . .] Another edition: **Tihrān** A.H.S. 1333/1955‡ (ed. 'Abbās Shāyān. Firdausī Pr. Cf. *Farhang i Īrān-zamīn* iii/1 (A.H.S. 1334) p. 99).

P. 366, l. 25 (cf. p. 1298). [S. Aḥmad Kasrawī.] *Insert*: (2) *Musha'sha'iyān yā bakhshī az tārīkh i Khūzistān*: **Tihrān** A.H.S. 1324/1945 (Wilber p. 277).

P. 368, l. 15. [*Sharaf-nāmah.*] *Insert*:

Arabic translation: *al-Sharaf-nāmah* . . . (in English on back cover: *Sherefnama . . . in Iranian by Ameer Sheref Khan Al-Bidlisi translated into Arabic and commented upon by Muhammed Jemeel Beṇdi Rozhbeyanî* [i.e. Rōzhbayānī]), **Baghdād** 1372/1953‡ (480 pp. Al-Nejah Press).

P. 371, l. 23 (cf. p. 1300). [*Qandīyah.*] Also **Tashkent** Acad. i 693–6, **Leningrad** Acad. i (Miklukho-Maklai) 4–11.

Editions: **Samarqand** 1327/1909 (see Miklukho-Maklai p. 18[15]); **Tihrān** A.H.S. 1334/1955‡ (ed. Īraj Afshār).

P. 372, l. 28. [*Mīhmān-nāmah i Bukhārā.*] Also **Tashkent** Acad. i 137 (135 foll., defective at end).

For some further sources of information about this work see *Persia in A.D. 1478–1490, an abridged translation . . . by V. Minorsky*, London (R.A.S.) 1957, pp. 7, 126.

P. 375, l. 5 (cf. p. 1301). [*Sharaf-nāmah i shāhī.*] **Ellis Coll.** M 408 = **Cambridge** 2nd Suppt. 206.

P. 379, l. 23. [*'Ubaid-Allāh-nāmah.*] Also **Tashkent** Acad. i 189–93.

A complete and copiously annotated Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 76[5]).

P. 380, l. 17 (cf. p. 1301[22]). [*Tadhkirah i Muqīm-Khānī.*] Russian translation: by A. A. Semenov, **Tashkent** 1956. [Information from V. Minorsky.]

P. 382, § 514. This is not a history of Amīr Ma'ṣūm, but Ṣādiq Munshī's work on the Manghits [1] (see Bukhārā Semenov p. 33 (corrections)).

P. 384, l. 22. [*Multaqaṭ al-tawārīkh.*] An anonymous abridgment of the large work of Mullā 'Ibād-Allāh and Mullā M. Sharīf is:

Tārīkh i Amīr Ḥaidar, in 81 (according to the preface 88) *dāstāns*, ending with Amīr Ḥaidar's death on 4 Rabī' al-Awwal 1242/6 Oct. 1826, after which the authors intended to deal, in vol. ii, with Naṣr-Allāh Khān's reign: **Tashkent** Acad. i 216 (94 foll. 19th cent.).

A complete Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 86[29]).

P. 384, § 522. M. Ya'qūb calls himself *M. Y. b. . . . Niẓām al-Millah wa-'l-Dīn Amīr i Kabīr M. Dāniyāl Bī Atālīq* (see Kahl 5 (b), p. 3).

P. 385, l. 1. The *Gulshan al-mulūk* was begun in 1240 and extends to 1246/1830. Other MSS.: **Tashkent** Acad. i 208–10, **Bukhārā** Semenov 33 (see Semenov's list of corrections on p. 33).

The text and Russian translation of the history of the Manghits has been prepared for the press by D. G. Voronovski (see Tashkent Acad. i p. 83[15]).

[1] Presumably the *Tārīkh i salāṭīn i Manghitīyah* (*PL.* i p. 383[30]).

P. 387 (12). For Mullā Ghaib Allāh Khwājah Wābkandī i mudarris cf. Tashkent Acad. iv no. 3398 (*Taqrīrāt*).

P. 388 (16). [*Tārīkh i Manghitīyah.*] According to Bukhārā Semenov p. 33 (corrections) this is the *Gulshan al-mulūk* (see *PL.* i p. 385 and the addenda to that page).

P. 388 (17). *Tārīkh i shahādat i 'Abd Allāh Khān* is a mistake for *T. i sh. i 'Ubaid Allāh Khān*, but this, according to Bukhārā Semenov p. 33 (corrections), is not the title of the work but the first heading in a history of Abū 'l-Faiḍ Khān. Since the author's name is given in the Bukhārā catalogue as Maulawī 'Abd al-Raḥmān, the work is presumably the—

(Tārīkh i Abū 'l-Faiḍ Khān) [1] of 'Abd al-Raḥmān "Ṭāli'", for another MS. of which see **Tashkent** Acad. i 194 (defective at both ends. 161 foll.). A complete annotated Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 77[3]).

P. 388 (18). Nadhr M. Nasafī should be read (see Bukhārā Semenov p. 33 (corrections)).

P. 388 (19). [*Tuḥfah i shāhī.*] This is a history of the Manghits from the accession of M. Raḥīm to the fourteenth year of 'Abd al-Aḥad, i.e. 1317/1899. Another MS.: **Tashkent** Acad. i 235 (298 foll. A.H. 1348/1929). For another work by the same author see Tashkent Acad. i 236.

P. 391, l. 9. *For* 'Ashūr *read* 'Āshūr.

P. 391, l. 18. [*Tārīkh i Shahrukhīyah.*] Also **Tashkent** Acad. i 229.

P. 391, l. 25. 'Alīm should be corrected to 'Ālim (see Tashkent Acad. i 230, where an "apparently unique" MS. of the *Ansāb al-salāṭīn* (presumably the MS. formerly described as in private possession) is described).

P. 396. [Ḥāfiẓ Raḥmat Khān.] Of some interest are the following extracts from M. Najm al-Ghanī's *Akhbār al-ṣanādīd* (cf. *PL.* ii p. xxxi, l. 24):

Vol. i p. 62: *In kē ānē kē ba'd san 1120 Hijrī mēṅ Shāh-'Ālam Khān kē ṣulb sē ēk bēṭā paidā hūā jis kā nām Raḥmat Khān rak'hā.*

[1] The correct title has not yet been ascertained.

Vol. i p. 511: *Jām i jahān-numā kē mu'allif*[1] *kā qaul hai kih Ḥāfiẓ Raḥmat Khān ḥifẓ i Qur'ān aur 'ulūm i dīn aur tawāḍu' aur karam aur taqwā aur diyānat kē sāt'h muttaṣif t'hē.*

If Ḥāfiẓ Raḥmat Khān's name was Raḥmat Khān and if Ḥāfiẓ is a title borne by him for the usual reason that he knew the *Qur'ān* by heart, it would seem to follow that in the *Encyclopædia of Islam* he is wrongly placed as though Ḥāfiẓ were part of his name. The *Encyclopædia of Islam* is not an infallible guide in such matters. In the new edition Amīr Khusrau appears under Amīr, which is like indexing Dr. Johnson under Doctor. [In the old edition he appears under Khusrū [*sic*]. It is to be hoped that this article will be allowed to remain where it is (with correction of the unscholarly spelling).] Similarly the article on (M.) Taqī Khān Farāhānī is placed under Mīrzā,[2] where persons in search of it will be unlikely to find it except by accident.

P. 400, l. 5. S. M. Ṭabāṭabā'ī "*al-ṭabīb al-shā'ir al-adīb al-mulaqqab bi-Maẓhar al-Zawārī al-Iṣfahānī*" died in 1254/1838–9 (see *Dharī'ah* i p. 305[6]; *Raiḥānat al-adab* iv p. 37, where there is a reference to the *Anjuman i Khāqān*). He was the father of Abū 'l-Ḥasan "Jilwah" (A.H. 1238–1314/1822–96; see *Hadīyat al-aḥbāb* p. 15; *Raiḥānat al-adab* i p. 273; "Balāghī" *Tārīkh i Nā'īn* p. 53 (portrait only); etc.).

P. 401 ult. (cf. pp. 1303–4). ["Ḥamīd" Kashmīrī's *Akbar-nāmah.*] Edition: **Kābul** A.H.S. 1320/1941–2‡.

P. 409. [*al-Awāmir al-'Alā'īyah.*] Edition: *el-Evamirü 'l-'Alā'iyye fī 'l-umūri 'l-'Alā'iyye*, vol. i, **Ankara** 1957 (ed. Necati Lugal and Adnan Sadik Erzi. Türk Tarih Kurumu Pp. 289 + 22). [Information from V. Minorsky.]

P. 415, l. 10 (cf. p. 1306). [*Hasht bihisht.*] Also **Cambridge** 2nd Suppt. 109 (*Katībah* vi. A.H.1093/1682).

P. 422, (2) and (7). Cf. *Notice sur les versions persanes de la légende de l'édification d'Aya Sofya, par Félix Tauer* (extrait des Mélanges Fuad Köprülü, **Istanbul** 1953, pp. 487–94) and *Les versions persanes de la légende sur la construction d'Aya Sofya, par F. Tauer* (in *Byzantinoslavica* xv/1 (1954) pp. 1–20).

[1] i.e. Qudrat Allāh "Shauq" (see *PL.* i pp. 143, 1244 penult).

[2] There is another article under Teḳī-Khān (!), equally hidden away by means of a spelling inconsistent with the transliteration adopted in the encyclopædia.

P. 428. [*Tārīkh i Baṣrah.*] For M. Ḥasan Khān "Badī'" Nuṣrat al-Wizārah (d. A.H.S. 1316/1937)[1] see *Sukhanwarān i nāmī i mu'āṣir* ii p. 47; *Dharī'ah* viii p. 36.

P. 429, l. 21. *For* 1303–4/1885–7 *read* A.H.S. 1303–4/1924–6.

P. 429, l. 27. *Read* M. Raḍī Tabrīzī.

P. 452, l. 20. [Banwālī Dās "Walī".] Also *Dabistān* (tr. Shea and Troyer, abridged ed., New York 1937 p. 233 ("Binaváli is the son of Híráman, a Káyastha", etc., in the section on "Fakirs and Yogis" in the chapter dealing with "The Vedantian Sect")).

P. 475 ult. *Read* Rieu iii.

P. 499, n.1 and n.2. With apologies to Prof. Waḥīd Mirzā I should like to record that editions of "Khusrau's" *Maṭla' al-anwār* ('Alīgaṛh 1926) and *Shīrīn u Khusrau* ('Alīgaṛh 1927) are mentioned in M. Mu'īn's *Amīr Khusrau i Dihlawī* (Tihrān A.H.S.1331/1952, *nashrīyah i majallah i Mihr*) p. 21.

P. 527 (cf. p. 1312[33]). ["Ghālib".] Also *Ghalib, his life and Persian poetry*, by Arifshah C. Sayyid Gilani, Karāchī [1957‡].

P. 592, l. 13. [*Jang-nāmah.*] Another edition: **Bombay** 1287/1870‡ (in Maḥmūd b. M. Kāẓim Māzandarānī's *Maṭāriḥ al-anẓār* pp. 278–93).

P. 608, l. 16. Shēō-Dās is probably the correct spelling (see *PL.* i p. 1437b, ii pp. xxii, ll. 6, 30, xxiii, l. 7,)

P. 642 antepenult. ['Alī Bakht "Aẓfarī".] More fully, in his own words, M. Ẓahīr al-Dīn, Mīrzā 'Alī Bakht *al-ma'rūf bah* Mīrzā-yi Kalān, b. M. Walī *'urf* Manj'hlē[2] Ṣāḥib walad i Sulṭān M. 'Īsā pisar i kalān i Nawwāb 'Iffat-ārā Bēgam dukhtar i kalān i M. Mu'izz al-Dīn Pādshāh . . walad i Bahādur Shāh Pādshār b. Aurangzēb 'Ālamgīr Pādshāh Ghāzī (*Wāqi'āt i Aẓfarī* p. 3[7]).

[1] A.H. 1355 [1936–7] according to *Dharī'ah* viii p. 36.

[2] Plural (used here respectfully) of the Hindī adjective *manj'hlā* = middle, intermediate (between the eldest son and the youngest, for example).

P. 643, l. 20 (cf. p. 1322). [*Wāqi'āt i Azfarī.*] Edition : **Madrās** [1957‡] (237 pp. Madras Government Oriental Manuscripts Series, no. 65).

P. 644, l. 9 (cf. p. 1322). [*Shāh-'Ālam-nāmah.*] Also **Cambridge** 2nd Suppt. 202 = **Ellis Coll.** 293 (early 19th cent.).

P. 644, l. 22. Shēōpūrī, not Shīvpūrī, is probably the correct transliteration (cf. *PL.* i p. 1437b, Shēō-Dās, ii p. xxi, l. 28).

P. 647. [" Farāsū " (or " Farānsū " ?) : cf. pp. 690, 1322–3.] His name is given as François Gotlieb [1] Koine in Rām Bābū Saksēna's *European and Indo-European poets of Urdu and Persian* (Lucknow 1945) [2] pp. 265–77, where it is stated on the authority of the inscription on his tomb erected at Harchandpūr (Meerut District) by his grandson " Shōr " that he died on 15 July 1861.

P. 654, l. 20 (cf. p. 1324[12]). [*Bēg-Lār-nāmah.*] **Ellis Coll.** M 185 = **Cambridge** 2nd Suppt. 194.

P. 668, l. 1 (cf. p. 1324). [*Aḥwāl i firqah i Sik'hān.*] Also **Cambridge** 2nd Suppt. 193 = **Ellis Coll.** 224.

P. 670, l. 9. Būṭī Shāh ; so Rieu, but Būṭē Shāh, doubtless correctly, in the *OCM.*

P. 685, l. 16 (cf. p. 1325 antepenult.). [*Majma' al-tawārīkh.*] Also **Cambridge** 2nd Suppt. 201 = **Ellis Coll.** M 316.

P. 690 (cf. pp. 647, 1322–3). [François Gotlieb [3] Koine.] See *PL.* ii p. xxii, l. 8.

P. 695, l. 3. [*Sargudhasht i Nawwāb Najīb al-Daulah.*] *Insert* :

English translation with introduction (pp. i–cii) and notes : *An account of Najibuddaulah by Sayyad Nuruddin Husain, Khan Bahadur Fakhri, translated . . . by Sh. Abdur Rashid.* **'Alīgaṛh** [1953 ?‡].

P. 695, l. 17. Shīv-Parshād : so Rieu and others, but, as indicated elsewhere (*PL.* i p. 1437), I believe Shēō, not Shīv, to be the correct spelling of this Hindī form of the name.

P. 697 penult. The *Intikhāb i Yādgār* is an Urdu *tadhkirah* of poets connected with **Rāmpūr** (see T. Grahame Bailey *A history of Urdu literature* pp. 76 and 86).

[1] Gottlieb ?

[2] I am indebted to the kindness of a friend in India for a transcript of the account of " Farāsū " in this apparently unprocurable book.

[3] Gottlieb ?

P. 702, l. 13. [*Tuḥfah i tāzah.*] Also **Cambridge** 2nd Suppt. 186 (A.H. 1238/1821), **Bodleian** iii 2473 (n.d.).

P. 707, l. 20. The *Āftāb i 'ālam-tāb* is one of the sources of the *Ṣubḥ i gulshan* (cf. *PL.* i p. 915) and the *Rūz i raushan* (cf. *PL* i 915), but no MSS. seem yet to be recorded in published catalogues.

P. 711, l. 30. Shēō is probably the correct spelling (see *PL.* i p. 1437b, ii p. xxi, l. 28).

P. 717, l. 28 (cf. p. 1329). [(*Tārīkh i Mahābat-Jang*). Translations.] *Insert* :

(2) *Bengal Nawabs, containing* [(**a**), pp. 1–9, some extracts from] *Āzād-āl*[*sic*]*-Husaini's Naubahār-i Murshid Quli Khāni,*[1] [(**b**), pp. 10–78,] *Karam Ali's Muzaffarnāmah* [2] [as far as the accession of Mīr Ja'far in 1170, i.e. foll. 2–64 out of the 118 which constitute a MS. belonging to Qāḍī 'Abd al-Wadūd, of Patnah] and [(**c**), pp. 79–156,] *Yusuf Ali's Āhwāl* [*sic*]*-i-Mahābat Jang* [as far as the accession of Sirāj al-Daulah in 1170]. *Translated into English* [by] *Jadu Nath Sarkar* . . . **Calcutta** 1952 (Asiatic Society [of Bengal]. Sir William Jones Bicentenary Series).

P. 718, l. 11. [*Muzaffar-nāmah.*] English translation of rather more than the first half : see the preceding addendum.

P. 738, l. 2. *Barsing'h-charitra* is presumably a misspelling of *Bīrsing'h-charitra.* For an English translation see the RAS. cat. p. 203a :

Keśava Dāsa. Bir Singh charitra. [A life of Vīra Siṁha Desa (*sic*, presumably a misprint for Deva), Maharaja of Orchha] in English . . . [Tr. by] Chiranji Lal Mathur . . . *Orchha*, [1927 ?].

P. 742, l. 14. [*Jāmi' al-'ulūm.*] *Fann* 2, or, as it is called in the page-headings, *Ḍamīmah i Dastūr al-'ulamā'*, Ḥaidarābād n.d.‡, contains supplementary definitions, biographies, etc.,

[1] A small work (65 foll.) " full of good counsels, anecdotes and fulsome praise of his patron " presented by an " emigrant Persian " in 1729 to Murshid-Qulī Khān II in the year after his arrival at Dacca as deputy governor of the eastern half of the Bengal *ṣūbah* and now preserved in a MS. acquired in 1949 by the Government of Bombay.

[2] See *PL.* i p. 718.

some in Persian, others in Arabic, including a Persian account of Aḥmadnagar (pp. 13–49).

P. 749, l. 23. [*Sawāniḥ i Dakan.*] Also **Cambridge** 2nd Suppt. 58 (A.H. 1229/1814).

P. 764, l. 25 (cf. p. 1333). [*Aḥwāl i ḥasab u nasab i Janūbiyān.*] Also **Cambridge** 2nd Suppt. 185 = **Ellis Coll.** M. 47 (22 foll. 19th cent.).

P. 777, l. 21. [History of the Rājahs of Coorg.] Also **Cambridge** 2nd Suppt. 154 (early 19th cent.).

Urdu translation: see Blumhardt's cat. of Hindustani MSS. in the B.M., no. 8.

P. 779. [*Tūzuk i Wālā-jāhī.*] Edition: *Tuzuk-e-Wālājāhi (with notes). Edited by T. Chandrasekharan* [i.e. Chandrasēk'haran presumably] . . . *and the staff of the Library* [or rather, as appears from the preface, by S. Ḥamzah Ḥusain 'Umarī]. **Madrās** 1957‡ (Madras Government Oriental Manuscripts Series, no. 38. Pp. xxxiv, 408, xl).

P. 793, l. 6. [*Tarjamah i Majālis al-nafā'is.*] The translator's name seems to have been Shāh-Muḥammad b. Mubārak (or Mubārak-Shāh) Qazwīnī. Forms in which it occurs are Ibn al-Mubārak Muḥammad [1] al-Qazwīnī (so in his preface to the *Majālis al-nafā'is* as given in the As'ad Efendī MS.), Shāh Muḥammad b. Ḥājī Mubārak-Shāh (so in the same preface as given in Prof. Sa'īd Nafīsī's MS.), al-Ḥakīm Shāh Muḥammad al-Qazwīnī (so in *al-Shaqā'iq al-Nu'mānīyah* i p. 371[19]), al-Ḥakīm Shāh Muḥammad al-Qazwīnī (Ḥ. Kh. iii p. 124, under *Ḥayāt al-ḥayawān*: cf. Blochet ii 816).

Another MS.: **Fātiḥ** 4524 (beautiful MS. See H. Ritter in *Oriens* 8/1955 p. 144).

P. 799, l. 18 (cf. p. 1335). [*Tuḥfah i sāmī.*] Also **Cambridge** 2nd Suppt. 369 (A.H. 987/1579), 184 = **Ellis Coll.** M 367 (A.H. 1026/1617), **Fātiḥ** 4242 (defective at end. See H. Ritter in *Oriens* 8/1955 p. 144[3]), 4241 (later than 4242. *Vid. ibid.*), **Ḥakīmoghlū** 718 (*ibid.* p. 144[4]).

P. 802, l. 24. *For* ed. *read* translated into Urdu by.

P. 802, n.3. The persons named are not relatives of the author

[1] Presumably Shāh is omitted here as un-Arabic (cf. *PL.* i p. 216 n.3).

and are mentioned in *Bāb* iv, not in the *khātimah*, of which Pertsch gives no details except the heading.

P. 810, l. 4. Doubtless *gird-gard* should be read.

P. 814. ["Muṭribī" Samarqandī.] **Tashkent** Acad. i 314 (without title. 239 foll. 17th cent.) seems to be a different *tadhkirah* composed at Samarqand in 1013/1604–5 by this author.

P. 826, l. 2. [*Tadhkirat al-shu'arā' i Subḥān-Qulī-Khānī*, composed in 1100/1688–9.] Other MSS.: **Tashkent** Acad. i 320–3 (in the first of which the work is given the (spurious ?) title *Mudhakkir al-aṣḥāb* [1]).

P. 832, l. 6. For S.M. "Wālih" Mūsawī see also Naṣīr al-Dīn Hāshimī *Yūrup mēṅ Dak'hanī makhṭūṭāt*, Ḥaidarābād 1350/1932, pp. 427–35, and Blumhardt's cat. of Hindustani MSS. in the I.O.L., no. 72.

P. 847 (cf. p. 1336). [(*Tadhkirat al-aḥwāl*).] Also I.Ḥ. 500 (*al-Tadhkirah li-l-Shaikh M. . . .*). Another edition: **Iṣfahān** A.H.S. 1332/1954‡ (*Tārīkh i Ḥazīn.* 140 pp. Ta'yīd Bookshop. Dād Pr. Described as *chāp i siwwum*).

P. 848, l. 25. [*Tadhkirat al-mu'āṣirīn min al-shu'arā'*, as "Ḥazīn" himself calls it in his list of his own works: see *Nujūm al-samā'* p. 291 penult.] Another edition: **Iṣfahān** A.H.S. 1334/1955‡ (*Tadhkirah i Ḥazīn.* 132 pp. Ta'yīd Bookshop. Parwīn Pr.).

P. 852, l. 4. Also *Mīr Taqī "Mīr"*: *ḥayāt aur shā'irī* (a detailed Urdu biography of 632 pp.), by Khwājah Aḥmad Fārūqī, 'Alīgaṛh 1954‡ (Anjuman i Taraqqī i Urdū).

l. 26. [*Tadhkirah i rēkhtah-gōyān.*] The date is 1933 according to *Mīr Taqī "Mīr"*: *ḥayāt aur shā'irī* (see the preceding addendum) p. 622[8].

P. 876, l. 27. [*Riyāḍ al-fuṣaḥā'.*] The date of publication was 1934 (see *Mīr Taqī "Mīr"* (in Urdu) by Khwājah Aḥmad Fārūqī, 'Alīgaṛh [Delhi printed] 1954, p. 622).

P. 894, l. 8 (cf. p. 1338[25]). [*Tadhkirah i Muḥammad-Shāhī.*] Also **Cambridge** 2nd Suppt. 438.

P. 908, l. 33. Īrawānī is the correct spelling (cf. *PL.* i p. lvii, l. 15).

[1] Modelled presumably on *Mudhakkir i aḥbāb* (see *PL.* i p. 802).

P. 913, l. 7 from foot. The place is Bhōpāl according to Karatay p. 143.

P. 914, l. 20. [*Ṭūr i Kalīm.*] The place is Āgrah (Mufīd i 'Āmm Pr.) and the date 1298/1880 according to Khwājah Aḥmad Fārūqī's *Mīr Taqī "Mīr": ḥayāt aur shā'irī*, 'Alīgaṛh 1954, p. 624[3].

P. 914, l. 8 from foot (cf. p. 1339). ['Alī Ḥasan Khān.] The words "originally 'Āshiqī" should be deleted (see *PL.* i p. 1436a n.1).

P. 915, l. 19. [*Bazm i sukhan.*] The place is Āgrah (Mufīd i 'Āmm Pr.) according to *Mīr Taqī "Mīr": ḥayāt aur shā'irī* (see the preceding correction) p. 624[5].

P. 915 penult. 'Āshūr, not 'Ashūr, should be read. For another work by Qārī Raḥmat Allāh see *PL.* ii p. 165.

P. 916, l. 5. [*Tuḥfat al-aḥbāb.*] Also **Tashkent Acad.** i 332–8.

P. 919. [" Rashīd " Yāsamī.] See also *PL.* i p. 1340, ii p. 177.

P. 926, l. 16. [*Ṭabaqāt al-Ṣūfīyah.*] Also **Konya** Yūsuf Āghā 5886 (apparently very good, but defective. A.H. 882/1477–8. Microfilm in the possession of H. Ritter. See *Oriens* 8/1955 p. 144[5]).

P. 929, l. 4. [*Ḥālāt u sukhanān i Sh. Abū Sa'īd.*] Another edition **Tihrān** A.H.S. 1331/1952 (ed. Īraj Afshār).

P. 929, l. 7 from foot. [*Asrār al-tauḥīd.*] Another edition: **Tihrān** 1332/1953 (ed. Dhabīḥ Allāh Ṣafā. For a review and corrections see *Farhang i Īrān-zamīn* i/3 (1332/1953) pp. 287–90).

P. 930, l. 15. [*Tadhkirat al-auliyā'*, appendix.] See *O proiskhozhdenii "Dopolneniya" k "Tazkirat al-avliyā" 'Aṭṭāra*, by N. D. Miklukho-Maklai (pp. 19–27 offprinted from an apparently unspecified Russian periodical).

P. 935. For the *Risālah i Sipah-sālār*, its MSS. and translations, see H. Ritter's *Philologika xi* (in *Der Islam* 26 (1940)) pp. 127–9. [*Oriens* 8 (1955) p. 144.]

P. 937. [*Manāqib al-'ārifīn.*] See H. Ritter's *Philologika xi* (in *Der Islam* 26 (1940)) pp. 129–35. [*Oriens* 8 (1955) p. 144.]

P. 938, l. 11. [*Manāqib al-'ārifīn.*] *Insert*: Turkish translation: *Ahmet Eflâki; Âriflerin menkibeleri*, tr. Tahsin Yazıcı [a pupil of H. Ritter's], **Ankara** 1953 (vol. i, with valuable introduction). [*Oriens* 8 (1955) p. 144.]

P. 938, l. 7 from foot. *Instead of* 218 *read* 128.

P. 941, l. 4 from foot. [Farīd al-Dīn Ganj i Shakar.] Also *Ency. Isl.* under Shakarganj (Hidayat Hosain); *The life and times of Shaikh Farid-u'd-Din Ganj-i-Shakar*, by Khalīq Aḥmad Niẓāmī, 'Alīgaṛh 1955 (Publ. Dept. History, Muslim Univ., 'Alīgaṛh, no. 9. See *JRAS.* 1956 p. 278).

P. 950 (cf. p. 1344). [*Khulāṣat al-maqāmāt.*] See *Zur Biographie Aḥmad-i Ğām's und zur Quellenkunde von Ğāmī's Nafaḥātu 'l-uns*, by Fritz Meier (in *ZDMG.* 97 (1943) pp. 47–67). "Dort wird über die grosse Vita, die Sadīdaddīn Muḥammad b. Mūsa b. Ya'qūb al-Ġaznawī geschrieben hat und die Nafiz Paşa 399 vorliegt, und ihr verhältnis zu der von Storey aufgeführten *Xulāṣat al-maqāmāt* gehandelt." (H. Ritter in *Oriens* 8 (1955) p. 144.) See also F. Meier's article on Aḥmad-i Djām in the *Ency. Isl.*, 2nd ed.

P. 952, l. 1 [*Manāqib i . . . Shāh Ni'mat Allāh . . .*]. See the addendum to p. 1061 (77).

P. 954, l. 27 (cf. p. 1344). [*Nafaḥāt al-uns.*] Also **Cambridge** 2nd Suppt. 163 (A.H. 894/1489), 94 (16th cent.), 372 (17th cent.), **Fātiḥ** 4045 (*Kullīyāt*, dated 898/1492–3, foll. 131b–359b. See H. Ritter in *Oriens* 8 (1955) p. 144, where several other Istānbūl MSS. are mentioned).

P. 955 antepenult. [*Nafaḥāt al-uns.*] Index compiled by Clément Huart: **Cambridge** 2nd Suppt. 95.

P. 958, l. 13. [*Nafaḥāt al-uns.* Sources.] See also *Zur Biographie Aḥmad-i Ğām's und zur Quellenkunde von Ğāmī's Nafaḥātu 'l-uns*, by Fritz Meier (in *ZDMG.* 97 (1943) pp. 47–67. Cf. *PL.* ii p. xxvii, l. 9 *supra*).

P. 958, l. 19. [Jalāl's *Khulāṣat al-Nafaḥāt.*] Also **Bodleian** iii 2628 (collated in 988/1580).

P. 960, ll. 5 (Kāzargāhī), 21 (Gāzargāhī), 23 (Kāzargāh), 24 (Gāzargāh). Though the original form of this name was doubtless Kārzār-gāh, it was evidently corrupted into Gāzur-gāh (washing-place: cf. *Burhān i qāṭi'*, Tihrān 1317, ii p. 1188a; etc.), perhaps without an intermediate Kāzar-gāh. Some recollection of its origin is possibly preserved

in the spelling "Gāzār-gāh [read Kāzār-gāh ?] i Harī" in the *Majālis al-nafā'is*, ed. Ḥikmat, p. 220⁹ (cf. Dih-khudā's *Lughat-nāmah*, *gāf*, p. 9c), though that spelling may be merely a mistake.

P. 973, l. 8. For Makhdūm i A'ẓam (Aḥmad Kāsānī, d. 949/1542) see also Rosen p. 128 (a heading from the *Tārīkh i Rāqimī*); *Samarīyah* p. 41; and especially

Jāmi' al-maqāmāt, on the life of Makhdūm i A'ẓam, begun in 1026 by 'Abd al-Baqā' b. Bahā' al-Dīn b. Makhdūm i A'ẓam: **Bodleian** iii 2493 (161 foll. A.H. 1130/1718. Described by H. Beveridge in *JRAS*. 1902, pt. 1, p. 45), **Samarqand** V. L. Vyatkin's private library, **Khōqand** Yūnus Jān Dadha Muhammadov's private library.

P. 974. For Darwīsh Ḥusain Ḥāfiẓ *ma'rūf bah* Karbalā'ī Bābā-Farajī see *Dānishmandān i Ādharbāyjān* p. 149.

P. 975, l. 1. The *Rauḍāt al-jinān* deals with the graves of saints and others in Tabrīz and its neighbourhood and is divided into a *muqaddamah*, eight *rauḍahs* and a *khātimah* (see *Dānishmandān i Ādharbāyjān* p. 149).

P. 975, l. 19. The *Wird al-murīdīn* was completed in 951/1544–5. For a MS. (A.H. 994/1586, with extensive commentary) see **Bodleian** iii 2796 (2). Another edition: **Lahore** 1885† (*Ḍarūrī i kalān* etc. Muḥammadī Pr.).

P. 984, l. 9. [Ghauthī Mānduwī.] Probably the correct reading is neither Māndūwālī (as given by Ivanow) nor Māndū-wālē (a hypothetical (and rather unlikely) plural of respect from Māndū-wālā, as suggested by me), but Māndū-wāl, which, like Māndū-wālā, would mean "belonging to Māndū".[1]

P. 993, l. 9. Read *pahunchā*.

P. 998, l. 10. [*Sakīnat al-auliyā'*.] In *Indo-Iranica* vii/2 (1954) p. 39 antepenult. an edition is mentioned as having been prepared [but not yet published ?] by Dr. Bikrama Jīt Ḥasrat (for whom see the next addendum and also *PL*. i p. lvii).

[1] *Wāl*, or *wālā*, is a Hindī suffix "added to subst. to derive nouns implying possession or relation generally" (Platts's Urdu dict., where *dillī-wālā*, "belonging to, or a native of, Delhi", is one of the examples). A similar word, Chūnī-wāl, has already occurred in this survey (*PL*. i p. 978¹).

P. 999, l. 29. [Dārā-Shukōh.] Also *Dara Shikuh: life and works, by Bikrama Jit Hasrat*, Calcutta 1953 (304 pp. Visvabharati Publishing Dept. For a review by Hira Lall Chopra [Hīrā Lāl Chōprā ?] see *Indo-Iranica* vii/2 (1954) pp. 38–40. Cf. *BSOAS*. xvi/3 (1954) p. 614).

P. 1004, l. 10. More fully M. Ṭālib b. Tāj al-Dīn Ḥasan Ḥusainī Ṣiddīqī.

l. 13. The *Maṭlab al-ṭālibīn*, composed in 1074/1663, is concerned more especially with Khwājah M. Islām (d. 971/1563) and Khwājah Sa'd (d. 997/1588). Another MS.: **Tashkent** Acad. i 316 (A.H. 1092/1681).

P. 1004, l. 15. [*Ḥikāyat al-ṣāliḥīn*.] This work, which according to Blochet is divided into twenty sections (though in Blochet iv 2134 the anecdotes in each are less than ten), presumably has some connexion with the *Ḥikāyāt al-ṣāliḥīn* of 'Uthmān b. 'Umar called Kahf (see *PL*. i pp. 1056, 1345).

P. 1011, l. 7 from foot. [*Ma'ārij al-wilāyat*.] There are two MSS. in the Panjāb Univ. Lib. (see *OCM*., *ḍamīmah*, May-Aug.-Nov. 1955, p. 7). For another ("Nizami's MS., Aligarh Univ.") see the bibliography to the article Abū (Bū) 'Ali Ḳalandar in the *Ency. Isl*., 2nd ed.

P. 1012, l. 9. More fully S. Zindah 'Alī b. Khwājah Mīr Ḥusainī Qāsimī, a *mudarris* at Vapkent.

P. 1012, l. 11. The *Thamarāt al-mashāyikh* was composed in 1091/1680. Another MS.: **Tashkent** Acad. i 319 (A.H. 1277/1860).

P. 1015, l. 8. The *Ẓawāhir al-sarā'ir* was composed in 1112/1700. Another MS.: **Bodleian** iii 2843 (A.H. 1134/1722).

P. 1022, l. 6 from foot. *Read* Sharaf al-Dīn Aḥmad b. Yaḥyā Manērī.

P. 1025, l. 12. [*Rauḍat al-auliyā'*.] "**Aurangābād** 1310/1892–3*" should be [**Aurangābād** ?] 1310/1892–3* (47 [not 74] pp. I'jāz i Ṣafdarī Press [not Khabīr Pr.]). Aurangābād is mentioned on the title-page not as the place of printing but in an expansion of the title (*R. al-a. mutaḍammin i ḥālāt i auliyā' Allāh wāqi' i Khuldābād 'urf Rauḍah i sharīf min muḍāfāt i baldah i Khujastah-bunyād i Aurangābād*).

P. 1026, l. 2. For 'Abd al-Qādir "Mihrbān", known as (*ma'rūf*

bch) Fak͟hrī, Kintūrī Nis͟hāpūrī Aurangābādī see Raḥmān ʻAlī p. 128; *Ḥadā'iq al-Ḥanafīyah* p. 46[illegible], *Guldastah i Karnātak* (Ivanow 1st Suppt. 766 no. 41, where a reference is given to *Ṣubḥ i waṭan* p. 163).

P. 1034, l. 24. [G͟hulām-ʻAlī Dihlawī.] The date 1158/1745 is an inference from the statement (*K͟hazīnat al-aṣfiyā'*, Cawnpore 1914, i p. 694[1]) that when he became a disciple of "Maẓhar" in 1180 he was twenty-two years old. Raḥmān ʻAlī, however, gives 1156 as the date of his birth (cf. *Miftāḥ al-tawārīk͟h* p. 384).

P. 1034, l. 24. "Baṭālah in the Gūrdāspūr District of the Panjāb" is my (perhaps incorrect) interpretation of *qaṣabah i Ṭapālah i Panjāb* (قصبه ٹپاله پنجاب, *K͟hazīnat al-aṣfiyā'* i p. 693[16] (cf. p. 693[17])). A place nearer to Delhi (but not then in existence?) would be Paṭyālah. Raḥmān ʻAlī does not mention the place of G͟hulām-ʻAlī's birth.

P. 1047, l. 25. [**Lahore**]: so Arberry, but [**Lucknow**] would seem much more probable. A Majmaʻ al-ʻUlūm Press existed there in 1876 (see Arberry p. 1[9]).

P. 1053 (2). Edition of the Persian translation: *Sīrat al-shaik͟h al-kabīr Abū ʻAbd Allāh Ibn al-K͟hafīf al-S͟hīrāzī*, **Ankara** 1955 (ed. Is͟hmīl [?] Ṭārī. With introduction in German and Turkish. 323 + 151 pp. Ankara Univ. Faculty of Divinity. See *Farhang i Īrān-zamīn* iv/1–2 (A.H.S. 1335) p. 143).

P. 1054, l. 5. *Read* holy persons.

P. 1056 (20). Bilāwal seems to be the correct spelling. A S͟hāh Bilāwal of Las Bēlā is mentioned in the article on Balōc͟histān in the *Ency. Isl.* (vol i p. 632b in the English edition).

P. 1059 (54). For the *Mis͟hkāt al-nubuwwah*, composed in 1129/1804–5, see also Āṣafīyah i p. 324 (nos. 21 (autograph) and 42), where the title is given as *Mis͟hkāt i nubuwwat* and the author's name as ʻAlī al-Mūsī [?] b. Saiyid S͟hāh Mūsā Qādirī.

P. 1061 (77). [*Sawāniḥ i S͟hāh Niʻmat Allāh.*] For the works on Niʻmat Allāh Walī see now *Matériaux pour la biographie de Shah Niʻmatullah Wali Kermani, textes persans publiés avec une introduction par Jean Aubin* (Persian title: *Majmūʻah dar tarjamah i aḥwāl i S͟hāh Niʻmat Allāh i Walī i Kirmānī mus͟htamil bar 1: Risālah i ʻAbd al-Razzāq i Kirmānī.—2: Faṣlī az Jāmiʻ i Mufīdī.—3: Risālah i ʻAbd al-ʻAzīz i Wāʻiẓī . . .*), **Tihrān** 1335/1956‡ (Bibliothèque Iranienne publiée par le Département d'Iranologie de l'Institut Franco-Iranien et l'Institut d'Études Iraniennes de l'Université de Paris, vol. 7. Pp. xx, 343).

P. 1151, l. 6. [*Riyāḍ al-siyāḥah.*] See *PL.* ii p. 153.

P. 1064 (110). "Baha-ud-Din Mattu" is mentioned as a poet "in the Mughal times" in Prem Nath[1] Bazaz's *Inside Kashmir*, Srīnagar 1941‡, p. 21.

P. 1065 (115). Ras͟hkī may be a misprint for "As͟hkī". For Kundan Laʻl "As͟hkī" see *PL.* i p. 1246, ii p. 98.

P. 1065, n.2. See also *S͟haik͟h Aḥmad i Aḥsā'ī bi-qalam i Murtaḍā Mudarrisī i C͟hahārdihī*, Tihrān A.H.S. 1334/1955‡ (51 pp. ʻIlmī); *Raiḥānat al-adab* i pp. 39–42.

P. 1071, l. 5. The booklet referred to is doubtless Mīrzā Jaʻfar K͟hān Mus͟hīr al-Daulah's *Risālah i sarḥaddīyah*, of which a MS. belonging to ʻAbbās Iqbāl is mentioned in M. Mukrī's *ʻAs͟hāyir i Kurd* (cf. *PL.* ii p. 188) i p. 59 n.

P. 1085. ʻAbbās Iqbāl died on 21 Bahman 1334/21 (?) Feb. 1956 (for an obituary notice by Īraj Afs͟hār see *Farhang i Īrān-zamīn* iii/4 (A.H.S. 1334/1956) pp. 411–16).

P. 1094, n.1. For the *Ak͟hbār al-ṣanādīd*, an Urdu history of the Rōhēlahs in two volumes by M. Najm al-G͟hanī K͟hān (Lucknow (N.K.) 1918), see the R.A.S. cat. of printed books p. 280.

P. 1106, l. 7. [*Durrat al-ak͟hbār.*] The translator was Nāṣir al-Dīn b. ʻUmdat al-Mulk Muntajab al-Dīn al-muns͟hī' al-Yazdī, author of the *Simṭ al-ʻulā* (cf. *PL.* i pp. 358, 1297): see *Simṭ al-ʻulā*, ed. Iqbāl, introd. p. viii, *D͟harīʻah* viii p. 89 no. 224.

P. 1106, l. 19. **Tihrān** A.H.S. 1318/1939–40 should be read (see *D͟harīʻah* viii p. 90[5]).

P. 1107, l. 9. [*Tarjamah i Ta'rīk͟h al-ḥukamā'.*] Also **Mis͟hkāt** iii/2 pp. 693–4 no. 921, according to the colophon of which

[1] i e Prēm Nāt'h. Bazaz is doubtless Bazzāz.

manuscript (and also the Vatican MS.) the translation was completed on 4 Jumādā 'l-Ūlā 1099/7 March 1688.

P. 1123, l. 4. *Insert*:

BIOGRAPHY: (*m*) PLACES (33a). NĀ'ĪN.
See *PL.* ii p. 181.

P. 1127, l. 2. For *al-Jalālīyah* see *Dharī'ah* ii p. 408 no. 1629 (*Unmūdhaj al-'ulūm*).

P. 1128, n.4. Baraghānī is the correct spelling according to *Raiḥānat al-adab* i p. 152[10] (cf. *PL.* ii p. 186 n.4).

P. 1131, l. 16. Aḥmad b. M. 'Alī Bihbahānī died in 1235/1819–20 according to *Dharī'ah* iii p. 466.

P. 1134. M. 'Alī died in 1309/1891–2 before completing *Najm* 3 of his *Nujūm al-samā'*, which was completed by his son Mahdī (MS. at Lucknow in Nāṣir Ḥusain's library [cf. Nadhīr Aḥmad p. lxxx]: see *Dharī'ah* iv p. 416 ult.).

P. 1135, l. 9 (cf. p. 1354[19]). ['Abd al-'Azīz Jawāhir al-Kalām.] More fully (see *Dharī'ah* i p. 8 no. 33) Sh. 'A. al-'Az. b. 'Abd al-Ḥusain b. 'Abd 'Alī b. M. Ḥasan [al-Najafī] *ṣāḥib al-Jawāhir* [i.e. *Jawāhir al-kalām fī sharḥ Sharā'i' al-Islām*, completed in 1250/1834–5: see *Dharī'ah* v p. 275 no. 1296, *Hadīyat al-aḥbāb* p. 192]. Evidently, therefore, this author has adopted as his family name the title of his great-grandfather's famous work.

P. 1146, l. 13. The correct vocalisation is probably *Qaṣr* [not *Qiṣar*] *al-āmāl bi-dhikr al-ḥāl* . . . For the use of *qṣr* with the preposition *bi* see *Sindbād-nāmah*, ed. Ateş, p. 206[4]: *u jumlah i nahmat i khwīsh bi-iltiqām i aghdhiyah i naẓīf maqṣūr gardānīdah.*

P. 1148. For M. Ḥusain Khān b. Bāyram 'Alī Khān see also Sir John Malcolm's *Sketches of Persia*, ii, London 1827, pp. 189–204.

P. 1148, l. 26. For the "Persian youths" sent to England in 1815 see G. Fowler *Three years in Persia* ii (London 1841) pp. 61, 185.

P. 1148, l. 27. ". . . the Prince Ḳāim Maḳām, i.e. 'Abbās Mīrzā, son of Fatḥ 'Alī Shāh": so Rieu, but presumably the person referred to is not 'Abbās Mīrzā, whose title was

Nā'ib al-Salṭanah, but Mīrzā 'Īsā Qā'im-maqām (d. 1237/1821–2: cf. *Raiḥānat al-adab* iii p. 255; *PL.* i p. 338[5]).

P. 1157. For M. 'Alī Pīr-zādah Nā'īnī see Balāghī *Tārīkh i Nā'īn* (cf. *PL.* ii p. 181) p. 45 (portrait), *Ansāb i khānadānhā-yi mardum i Nā'īn* p. 17.

P. 1166. [Fakhr al-Dīn Mubārak-Shāh.] That Fakhr i Mudabbir was a different person from Fakhr al-Dīn Mubārak-Shāh Marwarrūdhī was argued by Āghā 'Abd al-Sattār Khān in *Islamic culture* xii (1938) pp. 397–404 (see *Oriens* 1/1 (1948) p. 143). My conclusions were arrived at independently, since Āghā 'Abd al-Sattār Khān's article, published in one of several years missing from my set of *Islamic culture*, had not, and even now has not, been seen by me. C.A.S.).

P. 1175. Sh. 'Abbās Qummī died at Najaf on 23 Dhū 'l-Ḥijjah 1359/22 Jan. 1941 (see *Dharī'ah* iv p. 74 and elsewhere; *Raiḥānat al-adab* ii pp. 318–19 (portrait)).

P. 1176, l. 4. Yaḥyā Daulatābādī, b. at Daulatābād in the *dihistān* of Burkhwār (north of Iṣfahān), died A.H.S. 1318/1939–40 (see *Sukhanwarān i nāmī i mu'āṣir* ii p. 281 (portrait)). For another biography, in which the date of his death is not mentioned, see Muṣliḥ al-Dīn Mahdawī *Tadhkirah i shu'arā-yi mu'āṣir i Iṣfahān*, Iṣfahān A.H.S. 1334/1955, pp. 542–6 (portrait).

P. 1177, l. 7. "Was crucified" = *maṣlūb gardīd*. A more appropriate translation would doubtless be "was hanged".

P. 1179. *Insert*:

1666A. **M. 'Alī** *ma'rūf bah* **Mudarris** [b. M. Ṭāhir] Tabrīzī [Khiyābānī].[1]

Raiḥānat al-adab: see *PL.* ii p. vi.

P. 1181 (9). [Mīrzā Muḥammad, C.I.E.] According to *Debrett's peerage, baronetage, knightage and companionage*, 1930 p. 1341 (and other years to 1934) he was born in 1884, joined British Residency in Persian Gulf 1900 [in 1909 he was Oriental Secretary to Major (afterwards Sir) Percy Cox: see Wilson (A) *SW. Persia* . . ., London 1941, p. 93[2]]; transferred to Political Office, Basrah, 1915; became a 1st class Magistrate

[1] Khiyābān is a *maḥallah* in Tabriz (see Mujtahidī *Rijāl i Ādharbāyjān* . . . p. 73[10]).

and Judge of Court of Small Causes 1915; . . . Political Officer, Karbala, 1919; Pres. Civil Courts . . . 1920–21; resigned Govt. Ser. 1923; cr. C.I.E. 1919.

P. 1182 (17). [*Maẓhar al-ḥaqq*.] Instead of *al-mas͟hhūr* read *al-mus͟htahir*.

This work devotes special attention to the Sarwānī Afg͟hāns, the author's own tribe (p. 23 sq.).

P. 1183 (32). For Colonel M. Taqī K͟hān (b. 1309/1891–2 at Tabrīz, d. Ṣafar 1343/Sept. 1924) see Mahdī Mujtahidī *Rijāl i Ād͟harbāyjān* pp. 43–6.

P. 1183, n.1. For Riḍā-zādah "S͟hafaq" see also *World biography*, New York 1948, under Schafagh.

P. 1186 (9). [Ḥājī Āqa.] Cf. *D͟harī'ah* ii p. 363[3].

P. 1192, l. 7 from foot. [(*Tafsīr i Ḥurūfī*).] This is the *Jāwidān-nāmah* of Faḍl Allāh Ḥurūfī (see H. Ritter's review in *Oriens* 8 (1955) p. 145 and his article *Die Anfänge der Ḥurūfīsekte* in *Oriens* 7 (1954) pp. 1–54).

P. 1195 (*ad* p. 13[21]: cf. p. 1210[15]). For the *Jāmi' al-sittīn* see also *D͟harī'ah* v p. 57 no. 216.

P. 1200, l. 10. [*al-Baḥr al-mawwāj*.] See also *D͟harī'ah* iii p. 49 no 118, where the author is said to be Tāj al-Dīn al-Ḥasan b. M. al-Iṣfahānī (d. 1085/1674–5), the father of al-Fāḍil al-Hindī.

P. 1200, l. 13. For Bahā' al-Dīn M. b. S͟haik͟h-'Alī S͟harīf Lāhījī see *Tārīk͟h i 'ulamā u s͟hu'arā-yi Gīlān* p. 79; *D͟harī'ah* vii p. 282 no. 1388 (*K͟hair al-rijāl* [a chronogram = 1075/1664–5]).

P. 1206, l. 13. For S͟h. Asad Allāh Īzad-Gus͟hasb "S͟hams" Gulpāyagānī (b. circ. 1303/1885–6, d. 5 Jumādā I 1366/27 March 1947) see Muṣliḥ al-Dīn Mahdawī *Tad͟hkirah i s͟hu'arā-yi mu'āṣir i Iṣfahān* pp. 279–82 (portrait).[1] For his *S͟hams al-tawārīk͟h*, a *tad͟hkirah* of legists, philosophers, mystics and poets composed in 1331/1913 and published at Iṣfahān, see *D͟harī'ah* iii p. 38 no. 140.

P. 1206 ult. For S.M.'Aṣṣār see Balāg͟hī *Maqālāt al-ḥunafā'* [cf. *PL.* ii p. 182] pp. 261–2; M. 'Alī Mudarris *Raiḥānat al-adab* iii p. 88.

[1] The same portrait in Balāg͟hī's *Maqālāt al-ḥunafā'* [cf. *PL.* ii p. 182] p. 62.

P. 1207, l. 10. For S.Kāẓim 'Aṣṣār see *Maqālāt al-ḥunafā'* [cf. *PL.* ii p. 182] pp. 260–1.

P. 1207, l. 27. For S͟h. M. Sangilajī (b. 1896, Professor of Islamic Law in the University of Tihrān) see *World biography*, New York 1948, p. 3291 (under Mohammad, Sangelaji).

P. 1209, l. 7. Read *Ḥaqā'iq*.

P. 1209, l. 17. [*Āyāt al-wilāyah*.] This work was composed in 1094/1683 or 1095/1684 by Abū 'l-Qāsim b. M. Nabī (so *D͟harī'ah* i p. 49; the Mis͟hkāt cat. says simply Muḥammad) b. Ḥusain S͟harīfī D͟hahabī, *ma'rūf bi*-Mīrzā Bābā, S͟hīrāzī. For a MS. (acephalous, dated A.H. 1098/1686–7, corrected and marginally annotated by the author) see **Mis͟hkāt** i p. 1 no. 1.

P. 1210 (10a). [*Jawāhir al-īmān*.] According to *D͟harī'ah* v p. 264 no. 1269 the *J. al-ī. fī tarjamat Tafsīr al-Qur'ān* was begun in 1318/1900–1 by S͟h. M. Bāqir Yazdī Sīrjānī Kirmānī b. M. Ismā'īl al-tājir. The edition of 1320 is mentioned in the *D͟harī'ah*, but not the place of publication.

P. 1221, l. 7 from foot. [Muk͟htār A'mā Iṣfahānī.] For the *Durj i maḍāmīn* completed by him in 949 see *D͟harī'ah* viii p. 59 (cf. *D͟harī'ah* iii p. 156[3]).

P. 1227, l. 2. For Maẓhar al-Dīn see *PL.* ii p. 71[14].

P. 1230, l. 15. *Read* A.H.S. 1313/1934–5.

P. 1234, ll. 5–29. [*Muntak͟hab al-tawārīk͟h i Mu'īnī* = Anonym of Iskandar.] See the addendum to *PL.* i p. 86, ll. 13–22, in *PL.* ii p. xi *supra*.

P. 1235, l. 20. [*D͟hail i Jāmi' al-tawārīk͟h i Ras͟hīdī*.] *Insert*: *Le Zail-i Ǧāmi'u-t-tawārīḫ-i Rašīdī de Ḥāfiẓ-i Abrū et son édition par K. Bayani. Par Félix Tauer* (in *Archiv Orientální* xx/1–2 (1952) pp. 39–52, xxi (1953) pp. 206–17, xxii (1954) pp. 88–98, 531–43, xxiii (1955) pp. 99–108. Important for textual criticism).

P. 1235, l. 29. [*D͟hail i Ẓafar-nāmah i S͟hāmī*.] Another edition; **Tihrān** A.H.S. 1328/1949 (ed. Bahman Karīmī. Cf. Probsthain's *Orientalia nova* 3 (1949–51) p. 48).

P. 1240, l. 23. [*Tad͟hkirat al-tawārīk͟h*.] Also **Tashkent** Acad. i 153 (A.H. 1010/1601, autograph).

P. 1259, l. 26. [*Taṣwīr i balāghat.*] The place is Ḥaidarābād (see 'Alīgaṛh Subḥ. ptd. bks. p. 46).

P. 1264, lines 12, 13 and 18. Baraghānī is the correct spelling according to *Raiḥānat al-adab* i p. 152[10] (cf. *PL.* ii p. 186 n.4).

P. 1265, l. 11. [*Ḥaqā'iq.*] This seems to be the work which is called *Ḥaqā'iq i Nāṣirī* in *Dharī'ah* vii p. 36, where the author's name is given as Abū 'l-Qāsim b. 'Alī Akbar Bīdābādī Iṣfahānī (d. 1301/1883–4) and the work is stated to have been printed twice in Persia.

P. 1266, l. 27. [*Kanz al-maṣā'ib.*] Āṣafīyah iii p. 108 [no. 1016] should have been described as a Bombay edition of 1274/1857–8. The author, S. M. Ḥasan Āqā Khān [I, d. 1881, buried at Bombay], was the father of S. 'Alī-Shāh [Āqā Khān II, d. 1885 at Poonah], the grandfather of S. Sulṭān-Muḥammad Shāh [Āqā Khān III, d. 11.7.1957 near Geneva] and the great-great-grandfather of S. Karīm b. 'Alī Khān [Āqā Khān IV, b. 1937]. A work entitled *'Ibrat-afzā* by S. M. Ḥasan Āqā Khān was published at Bombay in 1278/1861–2 (see *Amīr i Kabīr u Īrān*, by Farīdūn Ādamīyat, 2nd ed., Tihrān 1334/1955–6, p. 509).

P. 1267, l. 3. 'Abd al-Raḥīm, not 'Abd al-Karīm, seems to be correct (see *PL.* i p. 228 (11)).

P. 1275, l. 12. "Rumūz" is presumably a *takhalluṣ* similar to Hādī Sabzawārī's "Asrār".

Pp. 1275–6. [(*Dhail i Ẓafar-nāmah*) or (*Tārīkh i Tāj i Salmānī*).] See the addendum to *PL.* i p. 291, ll. 13–18, in *PL.* ii p. xv.

P. 1279, l. 9. [*Tārīkh i Maḥmūd b. Khwānd-Amīr.*] **Ellis Coll.** M 232 = **Cambridge** 2nd Suppt. 200 (1).

P. 1288 (6). For Rukn-zādah Ādamīyat (M. Ḥusain Rukn-zādah Shīrāzī), founder and editor of the periodical *Ādamīyat* (Shīrāz, A.H.S. 1305/1926—), see *Tārīkh i jarā'id . . .* i pp. 104–5.

P. 1293, l. 17. [*al-Iṣfahān (sic).*] See also *PL.* ii p. 172[6].

P. 1294, l. 23. [Ṭāhirī's *Tārīkh i Yazd.*] See *PL.* ii p. 175, l. 4 from foot.

P. 1295, l. 2. "Lake" should be corrected to "Lane" (cf. *PL.* ii p. 166[27]).

P. 1295, l. 17. For Rukn-zādah Ādamīyat see *PL.* ii p. xxxvi (addendum to p. 1288 (6)).

P. 1297, l. 16. For Ibrāhīm Badā'i'-nigār see *al-Ma'āthir wa-'l-āthār* p. 186.

P. 1299, l. 3. [Malik al-Mu'arrikhīn 'Abd al-Ḥusain Khān.] See also *PL.* ii p. 170.

P. 1299, l. 23. [Nādir Mīrzā Qājār.] See also *PL.* ii p. 169.

P. 1299, l. 31. ["Sipihr".] See *PL.* ii p. 169[14] and n.1 on that page.

P. 1308, l. 4. [Farīdūn Malkum.] Prince Freydoun Malcom (to use his own spellings) was educated at Eton, played a small part in Paris in the history of the Persian Revolution (see Malik-zādah *Tārīkh i inqilāb i mashrūṭīyat i Īrān* ii p. 226) and died on 4 June 1954, aged seventy-eight, on a bus at Dumpton, while on a visit to Broadstairs (see *The Times* 7.6.54 (deaths); *The East Kent Times* [Ramsgate] 9.6.54 p. 9; *The Thanet Advertiser* [Ramsgate] 11.6.54 p. 6; *The Isle of Thanet Gazette* [Margate] 11.6.54 p. 11). He made a bequest to Eton College in memory of his "dear tutor", E. L. Vaughan (see *Evening Argus* [Brighton] 14.9.54).

P. 1314, ll. 33–4. [*Ā'īn i Akbarī.*] Vol. ii of Sir Jadu-Nath Sarkar's revised edition of Jarrett's translation was published subsequently (see *Luzac's O.L.* lxi/2 (1950) p. 43).

Pp. 1322–3 (cf. pp. 647, 690). [François Gotlieb[1] Koine.] See *PL.* ii p. xxii, l. 8.

P. 1331. For M. Ẓuhūr b. Maulawī Ẓuhūrī see Rieu i p. 319, l. 16 and n.a, where on the authority of the *Basātīn al-salāṭīn* he is called Mullā Ẓuhūr, son of Mullā Ẓuhūrī Qā'inī and is stated to have been the favourite poet of Sulṭān Muḥammad 'Ādil-Shāh, who in 1051 conferred upon him the office of court chronicler. Ẓuhūrī Qā'inī was presumably a different person from Ẓuhūrī Turshīzī.

P. 1331, l. 13. [*Muḥammad-nāmah.*] **Ellis Coll.** M 282 = **Cambridge** 2nd Suppt. 188.

P. 1338. For S. Ḥusain "Thamar" Nā'īnī see also Balāghī

[1] Gottlieb ?

Ansāb i khānadānhā-yi mardum i Nā'īn (cf. *PL.* ii p. 181) p. 98.

P. 1339, l. 16. ['Alī Ḥasan Khān.] Edwards's ascription of the *takhalluṣ* "'Āshiqī" to this author is apparently due to a misunderstanding (cf. *PL.* i p. 1436a, n.1).

P. 1340, l. 7 from foot. *Instead of* spent *read* spelt.

P. 1341, l. 29. [*Sukhanwarān i nāmī i mu'āṣir.*] *Insert*:
Vol. ii, **Tihrān** [A.H.S. 1331/1952‡] (author's preface dated 10.12.1330. 288 pp.).

P. 1345, l. 11. [*Aḥwālāt i . . . Aḥmad . . . al-Aḥsā'ī.*] According to *Dharī'ah* iv p. 89 no. 391 this work, published at Bombay in 1310, is a translation by M. Ṭāhir of a biography by Aḥsā'ī's son, Sh. 'Abd Allāh b. Aḥmad.

P. 1348. [Malik al-Mu'arrikhīn 'Abd al-Ḥusain Khān.] See also *PL.* ii p. 170.

P. 1349. [Ḥusain Makkī (pseud. Farīdūn Ādamīyat).] This identification of Ḥusain Makkī with Farīdūn Ādamīyat is based on the following passage:

"C'est à la vie de l'éminent président du conseil persan et commandant en chef de l'armée persane à l'époque de Nāṣiru'd-Dīn Šāh, qu'est consacré l'ouvrage de Ḥosein Mekkī (qui le signa du pseudonyme d'Ādamīyat Ferīdūn) intitulé *Amīr-i Kebīr wa Īrān yā waraḳī az tārīḫ-i siyāsī-yi Īrān* . . . C'est l'œuvre d'un jeune historien, présentée comme thèse de doctorat à l'Université de Ṭehrān. L'auteur y travailla pendant sept ans et publia son livre à l'occasion du 95e anniversaire de la mort de Mīrzā Taḳī Ḫān, nommé Amīr-i Kebīr ou Amīr-i Niẓām . . . La première édition du tome I de l'ouvrage de Ḥosein Mekkī (dont nous avons entre nos mains la seconde édition) fut épuisée en six semaines . . ." (Franciszek Machalski *Quelques remarques* . . . [see *PL.* i p. 1178 n.1] p. 101).

These sentences suggest special knowledge, but nevertheless it seems at least possible that there is here a confusion of two different persons who have written works on the

same subject. Dr. **Farīdūn Ādamīyat,** at one time 2nd Secretary at the Persian Embassy in London (see *Whitaker's Almanack* 1948 p. 927b, 1949 p. 963b), is the author of *Amīr i Kabīr u Īrān*, of which a second edition (*chāp i duwwum*), revised and enlarged, was published in 1334/1955–6‡ (510 pp. Mu'assasah i Maṭbū'ātī i Amīr i Kabīr. Chāp i Pīrūz). On p. [iii] of that edition are mentioned two other works by the same author, namely, *Bahrein Islands: a legal and diplomatic study of the British-Iranian controversy* and *The diplomatic relations of Persia with Britain, Turkey, and Russia, 1815–1830*. On p. 503 the author mentions that his work, originally published in three volumes (cf. *PL.* i p. 1350[9]), was being reprinted after ten years. On the other hand the work of **Ḥusain Makkī** (entitled *Zindagī i Mīrzā Taqī Khān Amīr i Kabīr*, or the like, and apparently unmentioned by F. Ādamīyat) seems to have been published originally in 1945 or thereabouts and the second edition in 1950 or 1951 (cf. *PL.* i p. 1350[4]). This problem must be solved by someone having access to all these editions: meanwhile the statements made in *PL.* i p. 1349[20]–p. 1350[14] should not be accepted without verification.

P. 1353, l. 6. [*Rijāl i Iṣfahān yā Tadhkirat al-qubūr.*] Cf. *Dharī'ah* x p. 96 ult. no. 193. This second edition of the *Tadhkirat al-qubūr* is so greatly enlarged that it may be regarded almost as an independent work best referred to as *Rijāl i Iṣfahān* (rather than *T. al-q.*, 2nd ed.) and Muṣliḥ al-Dīn Mahdawī as the joint author, not merely the editor.

P. 1353, l. 8. *The words* "the author's son" *should be deleted.* For S. M. Ḥusain *mulaqqab bi*-Muṣliḥ al-Dīn Mahdawī farzand i S. M. Taqī *mashhūr bah* S. Shihāb al-Dīn al-Mūsawī al-Iṣfahānī see S. 'Abd al-Ḥujjah Balāghī *Farhang i Tārīkh i Nā'īn* (cf. *PL.* ii p. 181) p. 74. Among his works is *Tadhkirah i shu'arā-yi mu'āṣir i Iṣfahān* (Iṣfahān A.H.S. 1334/1955‡).

P. 1353, l. 5 from foot. *Instead of* Barkhwār *read* Burkhwār.

Vol. II, pt. 1

[These are mainly additions from catalogues which arrived when the earlier pages of this part were already in type.]

P. 2, l. 4. *Insert*:

(e) *Tauḍīḥ al-ashkāl*, by Mahdī b. Abī Dharr Nirāqī (cf. *PL.* i pp. 219, 1263): **Mishkāt** iii/2 pp. 868–9 no. 1076 (where another MS. in the Madrasah i Sipahsālār is mentioned).

P. 3. [Ibn Sīnā.] Of the works published in honour of the millenary of Ibn Sīnā [1] the following, among others, are important from the bibliographical point of view: (1) *Fihrist i nuskhah-hā-yi muṣannafāt i Ibn i Sīnā* (French title: *Bibliographie d'Ibn Sina*), by Yaḥyā Mahdawī, Tihrān A.H.S. 1333/1954‡ (Tihran Univ. Pubs., no. 206); (2) *Zindagī u kār u andīshah u rūzgār i Pūr i Sīnā* (English title: *Avicenna: his life, works, thought and time*), by Sa'īd Nafīsī, Tihrān A.H.S. 1333/1954‡ (Dar rāh i dānish (Towards learning), 3. Kitāb-khānah i Dānish).

P. 6. [Naṣīr al-Dīn Ṭūsī.] Of the works published in connexion with the 700th anniversary of Ṭūsī's death [2] the following, among others, are important from the bibliographical point of view: *Aḥwāl u āthār i . . . M. b. M. b. al-Ḥasan al-Ṭūsī mulaqqab bah Khwājah Naṣīr al-Dīn*, by Mudarris Raḍawī, Tihrān A.H.S. 1334/1956 (Tihrān Univ. Pubs., no. 282) and *Fihrist i numāyish-gāh i āthār i . . . Ṭūsī dar Kitāb-khānah i Millī* . . . [presumably by Mahdī Bayānī, who has signed the preface], Tihrān A.H.S. 1335/1956 (12 pp. Univ. Pr.).

P. 11, l. 15. [Malik-Muḥammad's *Jabr u muqābalah*.] Also **Mishkāt** iii/2 pp. 874–5 nos. 1080 (circ. A.H. 999/1590–1), 1081 (A.H. 1257/1841).

P. 18, l. 1. [Arasṭū-jāh.] The spelling is that of 'Abd al-Majīd's Urdu dictionary *Jāmi' al-lughāt*.

P. 22 (cf. pp. 101, 167). For Najm al-Daulah 'Abd al-Ghaffār Khān see also *Raiḥānat al-adab* iv p. 168 (portrait).

[1] For a list of such publications see *Indo-Iranica* vii/3 (Sept. 1954), pp. 41–2.
[2] For a list of those published by the University of Tihrān see *Farhang i Irān-zamīn* iv/3 (A.H.S. 1335/1956) pp. 311–12.

P. 28, l. 10. *Insert*:

(23a) *Majma' al-arqām* (beg. *al-Ḥ. li-Man lam yaṭra' 'alaihi 'l-ḥadd wa-'l-ḥisāb*), composed apparently in Bukhārā circ. 1210/1796 by an unknown author and divided into five *bābs*: **Tashkent** Acad. i p. 219 no. 493 (42 foll. Early 19th cent.).

P. 30 (47). [*Risālah i 'aqd i anāmil*.] For another short work on this subject see **Mishkāt** iii/2 p. 837 no. 1052 [944 (5)].

P. 31, l. 24. *Insert*:

60A. **Bahā' al-Dīn** M. b. Ḥusain **al-'Āmilī** died at Iṣfahān in 1031/1622 (see *PL.* ii pp. 11, 87; etc.).

Auzān i shar'ī (beg. *al-Ḥ. l. R. al-'Ā. . . . wa-ba'd bar ḍamā'ir i ūlī 'l-abṣār huwaidā*), in twelve *faṣls*, composed for Sulṭān M. Khudā-bandah Ṣafawī (A.H. 985/1578): **Mishkāt** iii/2 p. 838 no. 1054 [889] (foll. 58–67. A.H. 1202/1787).

P. 36, l. 7 from foot. [*Tarjamah i Thamarah i Baṭlamyūs*.] Also **Mishkāt** iii/2 pp. 856–8 no. 1068 (A.H. 1055/1645).

P. 39. [Abū Ma'shar.] Presumably based on no. (1) is:

Mukhtaṣarī dar ma'rifat i sālhā-yi mawālīd u aḥkām i ān muntakhab az kalām i . . . Abū Ma'shar . . . (beg. *al-Ḥ. l. R. al-'Ā. . . . a. b. īn mukhtaṣarī-st . . .*), in nine *maqālahs*: **Mishkāt** iii/2 pp. 941–2 no. 1146 [478] (foll. 7b–136a. A.H. 1016/1607 (?)).

P. 41, l. 9. *Insert*:

74A. Iftikhār al-Ḥukamā' Abū 'l-Qāsim ['Ubaid Allāh b. al-Ḥasan] *al-mulaqqab bi-***Ghulām Zuḥal** died on 3 Muḥarram 376/15 May 986 (according to Hilāl al-Ṣābi' [d. 448/1056] cited by Ibn al-Qifṭī [1] (cf. Tashkent Acad. i p. 225²)).

Guftār andar aḥkām i ittiṣāl i qamar bi-kawākib i mutaḥaiyirah dar burūj chūn az ijtimā' u istiqbāl bāz gardad (beg. *al-Ḥ. l. R. al-'Ā. . . . Guftār andar . . . bāz gardad az taṣnīf i I. al-Ḥ. A. 'l-Q. al-mulaqqab bi-Gh. Z.*), an astrological dissertation in five *faṣls* ((i) *Faṣl i Zuḥal*, (2) *Faṣl dar su'ūd u nuḥūs i Mushtarī ast*, and so on), presumably translated from an Arabic original, of which it is

[1] See *Tārīkh al-ḥukamā'* (cf. *PL.* i p. 1107¹), pp. 224–5.

perhaps only one chapter: **Tashkent** Acad. i p. 224 no. 505 (19 foll. 19th cent.).

P. 42, l. 6. ['Abd al-Raḥmān al-Ṣūfī.] *Insert:*

(2) *(Risālah i usṭurlāb)* (beg. *Sp. Īzad ta'ālā rā kih Āfrīnandah i Bandagān ast . . . Ch. g. 'A. al-R. b. 'U. . . . chūn dīdam*), in forty-six *faṣls*: **Mishkāt** iii/2 p. 829 no. 1041 (circ. A.H. 1055/1645).

P. 43, l. 7. *Insert:*

77A. Abū Sa'īd **Aḥmad** b. M. b. 'Abd al-Jalīl **al-Sijzī** was alive in 358/969 and 389/999 (see *PL.* ii p. 39¹⁷⁻²⁰).

Jāmi' i shāhī (?)[1] an astrological work, possibly by Aḥmad . . . al-Sijzī: **Mishkāt** iii/2 pp. 870–2 no. 1078 [912] (*Maqālats* iii–v (*Ṭāli' i kūdak . . ., Ikhtiyār i kārhā, Guftārī az Abū Ma'shar i Balkhī u kitāb i M. b. 'Umar al-Bāziyār*), beg. *Maqālat i siyyum az k. i J. i sh. . . . Chūn buzurgtarīn i ḥālhā.* Colophon: *Tammat al-kitāb i Jāmi' al-shāhī ba-tārīkh i awwal i Dhū 'l-Qa'dah 996.* 147 foll.).

P. 43, l. 21. [M. b. Aiyūb's "astrological treatise".] Also **Mishkāt** iii/2 p. 828 no. 1039 ("*Istikhrājāt dar khwāstan i 'umr u hīlāj*". Circ. A.H. 1055/1645).

P. 47, l. 14. [*Kifāyat al-ta'līm.*] Also **Tashkent** Acad. i 507 (14th cent.), 508 (early 19th cent.).

P. 48, l. 15. [*Jawāmi' i aḥkām al-nujūm.*] Also **Mishkāt** iii/2 pp. 876–9 no. 1083 (n.d.).

P. 48, l. 28. [*Burhān al-kifāyah.*] Also **Mishkāt** iii/2 pp. 838–9 no. 1055 (A.H. 995/1587).

— l. 33. *Insert:*

Anonymous abridgment: *Guzīdah i Burhān al-kifāyah* (beg. . . . *Bi-dān-kih īn risālah kitābī-st intikhāb kardah shudah az k. i B. al-k.*): **Mishkāt** iii/2 pp. 934–5 no. 1139 (not later than A.H. 1228/1813).

P. 53, l. 7. [(*Bīst bāb dar usṭurlāb*).] Also **Mishkāt** iii/2 p. 841 no. 1057 (A.H. 1104/1692–3 probably).

[1] This is the title given to the work both at the beginning of *Maqālat* iii and in the colophon, but it appears from the description that Aḥmad . . . al-Sijzī does not occur in the MS. as the name of the author. In any case the work is evidently different from *al-Jāmi' al-shāhī*, which consists of fifteen astrological tracts in Arabic by Aḥmad . . . al-Sijzī (see Rieu, Arabic Suppt. no. 776).

l. 22. Another edition: **Tihrān** A.H.S. 1335/1956‡ (*Risālah i B. b. dar ma'rifat i usṭurlāb*, ed. Mudarris Raḍawī. Pp. x, 37. Tihrān Univ. Publications, no. 307).

P. 54, l. 12. [Bīrjandī's *Sharḥ i Bīst bāb dar usṭurlāb.*] Also **Mishkāt** iii/2 pp. 904–5 no. 1114 [829] (A.H. 1086/1675–6).

P. 55, l. 24. [*Madkhal i manẓūm.*] Also **Mishkāt** iii/2 p. 944 no. 1149 (A.H. 1111/1700. Author's name not mentioned. Date of composition given here as 316 ("*Sī-ṣad u shānzdah zi Hijrat būd*")).[1]

P. 56. [*Risālah i Mu'īnīyah.*] Other MSS.: **Mishkāt** iii/2 pp. 953–4 nos. 1153 [1014 (1)] (old: see Dānish-pizhūh's preface), 1154 [1094].

Facsimile of MS. no. 3503 [(1)], dated 658/1260, in the Kitāb-khānah i Millī i Malik[2]: *al-R. al-M. az Khwājah i Ṭūsī bā dībācha'ī az Muḥammad Taqī Dānish-pizhūh*, **Tihrān** A.H.S. 1335/1956‡ (Tihrān Univ. Pubs., no. 300. Univ. Pr.).

P. 56, l. 28. [(*Ḥall i mushkilāt i Risālah i Mu'īnīyah*), or *Dhail i R. i M.*] The preface occurs in two forms, of which the first (beg. *Chūn 'ināyat i Rabbānī*: cf. *PL.* ii p. 56 ult.) contains a formal dedication to Abū 'l-Shams (cf. *PL.* ii p. 56⁵), while the second (beg. *Ba'd az farāgh*) has no such dedication and mentions no Ismā'īlī names.

Pp. 56–7. [(*Ḥall i mushkilāt i R. i M.*).] Another edition: **Tihrān** A.H.S. 1335/1956‡ (*Ḥ. i m. i M. az Khwājah i Ṭūsī bā dībācha'ī az Muḥammad Taqī Dānish-pizhūh.* A facsimile of a MS. dated 658/1260 in the Kitāb-khānah i Malik (no. 3503[2]), beg. *Ba'd az farāgh.* Tihrān Univ. Pubs., no. 304. Univ. Pr.).

P. 57, l. 1. The word "perhaps" should now be omitted, since, as indicated above, this "*dhail*" is, apart from the preface, identical with the preceding work.

Another MS.: **Mishkāt** iii/2 pp. 882–3 no. 1091 [923] (beg. *al-Ḥ. l. 'alā ifḍālihi . . . chūn 'ināyat.* A.H. 889/1484).

P. 58, l. 3. [*Sharḥ i Sī faṣl*, composed in 727.] Also **Mishkāt** iii/2 pp. 916–17 no. 1124 [302(2)] (circ. A.H. 1111/1699–1700).

[1] If instead of *Sī-ṣad* we were to read *Shash-ṣad*, the date would at any rate fall within Ṭūsī's lifetime.

[2] Cf. *PL.* i p. 1342 n.3.

P. 58 penult. [*Sī faṣl dar taqwīm*).] Another edition: **Persia** 1303/1885–6 (likewise with the "*Khulāṣah i Bahā'ī*" and the "*Hai'at i Fārsī i Qūshchī*". See Mishkāt iii/2 p. 916⁴).

P. 62, l. 3. [*Aḥkām al-a'wām.*] Also **Mishkāt** iii/2 pp. 818–19 no. 1030 (A.H. 1291/1875).

P. 62, l. 8 from foot. [*Ashjār u athmār.*] Also **Mishkāt** iii/2 pp. 831–3 nos. 1045, 1046 (both late apparently).

P. 63 antepenult. [*Irshād.*] Also **Mishkāt** iii/2 p. 827 no. 1038 (circ. A.H. 889/1484–5).

P. 64, l. 29. [*Ikhtiyārāt i Muẓaffarī.*] Also **Mishkāt** iii/2 p. 822 no. 1034 (once owned by Bahā' al-Dīn 'Āmilī, for whom see *PL.* ii p. 11, etc.).

P. 64, l. 4 from foot. Bāyindirī is the spelling adopted in *Islam Ansiklopedisi*, but Bāyandurī seems to be correct (see Minorsky's *Persia in A.D. 1478–1490* p. 19).

P. 65, l. 23. *Insert*:

99A. In 729/1328–9 (= 698 Yazdgardī = 1640 Iskandarī = 251 Jalālī) was composed:

Risālah dar bāb i taqwīm dānistan (beg. . . . *a. b. īn muqaddamāt i chand ast kih dar ma'rifat i taqwīm wa-ghairah ba-kār āyad mushtamil bar fuṣūlī chand. Faṣl i awwal dar bāb i ḥisāb i jummal*): **Mishkāt** iii/2 pp. 901–2 no. 1110 [302] (foll. 134–8. A.H. 1111/1699).

P. 66, l. 12. [*Laṭā'if al-kalām.*] Mishkāt iii/2 pp. 936–7 no. 1141 was transcribed in 915/1509 by Muḥyī 'l-Dīn al-Anārī (cf *PL.* ii p. 80).

P. 69, l. 7. [*Zīj i Sulṭānī i Gūrkānī.*] Also **Mishkāt** iii/2 pp. 891–3 nos. 1105 [471] and 1106 [499 (2)].

P. 71, l. 8. [Bīrjandī's *Sharḥ i Zīj i jadīd i Sulṭānī.*] Also **Mishkāt** iii/2 p. 915 no. 1123 [473] (A.H. 1213/1798).

P. 74, l. 5. [*Panjāh bāb i Sulṭānī.*] Also **Mishkāt** iii/2 pp. 842–3 no. 1058 [893(2)] (probably circ. A.H. 1104/1692–3, defective).

P. 76, l. 30. [Qūshchī's *Risālah dar hai'at.*] Also **Mishkāt** iii/2 p. 890 no. 1103 [959] (lacks *khātimah*).

P. 77, l. 11. [*Sharḥ i Risālah i Qūshchī dar hai'at*, by Hibat Allāh Shāh Mīr.] Also **Mishkāt** iii/2 pp. 919–20 no. 1126 [833] (acephalous and otherwise defective. 266 foll.).

P. 82, l. 4. [Muẓaffar Gunābādī's *Sharḥ i Bīst bāb dar taqwīm.*]

Also **Mishkāt** iii/2 pp. 905–6 no. 1115 **[961]** (A.H. 1098/1687).

P. 88, l. 12. *Insert*:

131A. Mullā M. Muḥsin "**Faiḍ**" b. Murtaḍā **Kāshānī** was eighty-three years of age in 1090/1679 when he drew up a list of his own works (reproduced in an abridged form comprising 101 titles in the *Nujūm al-samā'*, p. 122 penult.–p. 125, and thence in the Bānkīpūr catalogue, xiv pp 111–16, where they are more legibly printed). For further information see Brockelmann *Sptbd.* ii p. 584; etc.

Mi'yār al-sā'āt (beg. *Dam ba-dam nafas ba-nafas hazārān sp. u st.*), on auspicious and inauspicious times, in two *maqṣads* completed in 1026/1617: **I.Ḥ.** 3012, Bānkīpūr cat. xiv p. 115 no. 71, **Mishkāt** iii/2 pp. 950–1 no. 1151 [481] (16 foll. A.H. 1092/1681).

P. 89, l. 3. [*Tanbīhāt al-munajjimīn.*] *Insert*:

Edition: **Tihrān** 1284/1867–8 (see *Aḥwāl . . . i Shaikh i Bahā'ī*, by Sa'īd Nafīsī, Tihrān A.H.S. 1316/1937–8 p. 202).

P. 104, l. 15. *Insert*:

177A. **Dhabīḥ-Allāh Bihrūz** [b. Abū 'l-Faḍl Sāwī, presumably the person already mentioned, *PL.* i p. 1173²⁶] was for a time [around 1920] University Teacher of Persian at Cambridge (cf. Browne *Lit. Hist.* iii p. 540²¹). He is doubtless identical with Ham-radīf Sartīp Dh.-A. B. who is described as *Ra'īs i Kitāb-khānah i Bāsh-gāh i Afsarān* in the *Farhang i jughrāfiyā'ī i Īrān*, vol. i p. [v].

Taqwīm u tārīkh dar Īrān az raṣad i Zardusht tā raṣad i Khaiyām: **Tihrān** A.H.S. 1331/1952‡ (139 pp. Īrān-kūdah, no. 15).

P. 107, l. 24. *Insert*:

(35*a*) *Mafātīḥ al-qaḍā'*. For a large work either bearing this title (cf. *PL.* ii p. 38) or having some connexion [1] with a work of this title as well as with 'Alī .. M. i Sharīf, presumably the author of the *Burhān al-kifāyah* (*PL.* ii p. 48), see **Tashkent** Acad. i p. 233 no. 526 (opening words unfortunately not quoted. 358 foll A.H.. 1247/1831).

[1] Perhaps only by quotation or comment.

P. 112, l. 4 from foot. *Insert*:

(85*a*) ***Risālah dar maʻrifat i saʻādat u nuḥūsat i darajāt i burūj*** (beg. *In risālah īst d. m. s. u n.*, etc.), with special reference to the views of M. b. ʻAbd al-Raḥīm Kiyā'ī and Tankalūshā (cf. *PL.* ii p. 35): **Mishkāt** iii/2 p. 887 no. 1097 [950 (6)] (foll. 142–54).

P. 126 **(e)** [Qazwīnī's *ʻAjā'ib al-makhlūqāt*.] Further MSS. insufficiently described are **Blochet** iv 2375 (A.H. 893/1488), **Princeton** 426 (A.H. 994/1586), **Philadelphia** Lewis Coll. p. 48 no. 41 (A.H. 1243/1827).

P. 144, l. 21. [(*Tārīkh i Rauḍah i Mumtāz-Maḥall*).] Cf. **Berlin** 538 (8 foll.) and perhaps also **R.A.S.** P. 175 (see p. xlvii no. (13) *infra*).

P. 149, l. 28. Stirling: so spelt by Buckland, but Sterling is the spelling in the B.M. general catalogue and in the I.O. catalogue.

P. 165. For another work by Ismāʻīl "Durdī" Iṣfahānī see Āṣafīyah ii p. 1218 (*Amrāḍ i Musalmānān*, published A.H. 1303/1885–6).

P. 167 (cf. pp. 22, 101). [ʻAbd al-Ghaffār Khān.] See also *Raiḥānat al-adab* iv p. 168 (portrait).

P. 174, l. 22. Sarhang Aḥmad Iḥtisābiyān is described as *Muʻāwin i Idārah i Kārguzīnī i Artish* in the *Farhang i jughrāfiyā'ī i Īrān*, vol. i, p. [v]. Another work by him is:

Jughrāfiyā-yi kishwarhā-yi Āsiyā-yi gharbī u [sic ?] ham-jiwār i Īrān: **Tihran** (see *Farhang i Īrān-zamīn* i/1 (A.H.S. 1332/1953) p. 27⁷).

P. 187, l. 15. The general guide to Persia is presumably the "*Rāhnamā-yi Īrān* (Ministry of War map service), Tehran 1952" cited in some articles in the new *Ency. Isl.* (e.g. under Ardabīl and Ardistān).

P. 187, l. 18. In the new *Ency. Isl.* (article *andjuman*) *Anjuman i Āthār i Millī* is translated "Committee for National Monuments". Consequently the translation "Persian Archaeological Society" may be incorrect.

P. 192. The following, intended for inclusion in the appendix, were accidentally omitted:

(1) Account of the building called Sih Gumbadh at Sārī, by Shāh Darwīsh; Leningrad Mus. Asiat. (see *Mélanges asiatiques* iv (1863) p. 499).

(2) Account of Hamadān: **Cambridge** 2nd Suppt. 157 (1) (12 foll.).

(3) Account of the tribes of Luristān: **Cambridge** 2nd Suppt. 157 (3) (foll. 37–57).

(4) ***(Aḥwālāt i Makkah i Muʻaẓẓamah)***, by M. Pārsā (?): see *PL.* ii p. 138 n.

(5) ***ʻAjā'ib al-amṣār***: **Lindesiana** p. 119 no. 450 (A.D. 1845).

(6) ***ʻAjā'ib al-makhlūqāt***, metrical: **Eton** 147.

(7) ***ʻAjā'ib u gharā'ib i Hind***, by ʻAbd al-Qādir: **Lindesiana** p. 117 no. 503 (circ. A.D. 1760).

(8) ***(ʻAjā'ibāt i rubʻ i maskūn)*** (beg. *Aknūn shurūʻ kunīm dar sharḥ i baʻḍī az āthār u ʻalāmāt i aiyām i sābiq u dhikr i barkhī az ʻajā'ibāt i rubʻ i maskūn*): **Ethé** 2812 (1) (foll. 181–203).

(9) ***Ajmēr***, a description of the town: **Lindesiana** p. 112 no. 778 (A.H. 1249/1833).

(10) ***Bhūgōl*** [1] (beg. *Bāb i awwal dar bayān i ḥālāt i mukhtaṣarah i īn jahān*), an originally English text-book of geography and astronomy in six *bābs* without preface, translated in 1835 by order of the Qāḍī 'l-quḍāt Maulawī Ghulām-Subḥān Khān from a Bengālī version published in 1824 under the auspices of the Calcutta School-book Society: **Berlin** 355.

(11) Description of buildings at Shāhjahānābād with copies of inscriptions: **R.A.S.** P.181.

(12) Description of buildings (mosques, madrasahs, mausoleums and citadels) in India, containing no date later than 1186/1772–3: **Upsala** Zetterstéen 403.

(13) Description of the tomb of Shāh-Jahān, with inscriptions, etc. (cf. *PL.* ii pp. 143–5 ?): **R.A.S.** P. 175.

(14) ***Dhikr i gharā'ib i rubʻ i maskūn . . .***, **Bodleian** 1241 (21), is the *ikhtitām* of the *Ḥabīb al-siyar* (cf. *PL.* ii p. 135).

(15) A Gazetteer, or modern geographical dictionary,

[1] Sanskrit (Hindī etc.) *bhū* = earth, *gōl* = ball, sphere.

"curious rather than valuable," without title, author's name, preface or colophon, but evidently based largely on European geographies and containing the names and brief particulars of towns and countries in all parts of the world, especially in the western hemisphere: **Browne** Coll. K. 8 (14) = Houtum-Schindler 45.

(16) Geographical account of the Persian empire (beg. *Ḥamd i bī-ḥadd u sitāyish i bī-ʻadad mar Khāliqī rā kih az katm i ʻadam*) written apparently for a Bēg-zādah named Isḥāq in the reign of Shāh ʻAbbās I (A.H. 996–1038/1587–1629) and consisting of a meagre enumeration of the Persian provinces and their principal towns with the distances between them: **Rieu** ii 813a (foll. 107–23. 17th cent.).

(17) ***Gharā'ib i rūzgār u ʻajā'ib i āthār*** (beg. *Dar bayān i gh. i r. u ʻa. i ā. kih Ḥaḍrat i Ashraf dīdah and u anwāʻ i maqāmāt kih az akābir i Kūhistān i muʻammar warzīdah Qāla 'l-Ashraf Mā ra'aitu min gharā'ib al-maujūdāt wa-ʻajā'ib al-makhlūqat*), on remarkable towns, islands, mountains, etc., seen by the author, who is called Ḥaḍrat i Ashraf in the heading and al-Ashraf [1] at the beginning of the work: **Bodleian** 425 (foll. 20).

(18) ***Iʻlām al-nās fī aḥwāl Bandar ʻAbbās,*** on the history, geography, economics, etc., of Bandar i ʻAbbās, by M. ʻAlī b. Aḥmad Khān known as Sadīd al-Salṭanah: **Maʻārif** ii 343 (219 foll.).

(19) ***Jughrāfiyā-yi Afghānistān,*** for the fifth standard elementary, by M. Ḥusain Khān: **Lahore** A.H.S. 1306/1927* (Mufīd i ʻāmm Pr. Two editions, of 71 and 112 pp. respectively).

(20) ***Jughrāfiyā-yi niẓāmī i Afghānistān,*** by ʻAlī Khān Karīm Qwānlū [read Qūzānlū ?]: printed (58 pp. See *Dharīʻah* v p. 118 no. 482).

(21) ***Jughrāfiyā-yi niẓāmī i Bain al-Nahrain:*** printed **Tihrān** (see *Dharīʻah* v p. 118 no. 485).

(22) ***Jughrāfiyā-yi ṭabīʻī i Afrīqā,*** for secondary

[1] It is not clear whether Ethé had any sound basis for his identification of this person with the poet "Ḥasrat" or "Ashraf", who lived in Muḥammad Shāh's reign (see Rieu ii 712b).

schools: **Lahore** A.H.S. 1305/1927* (Mufīd i ʻāmm Pr. 382 pp.).

(23) List of the caravanserais of Iṣfahān: **Rieu** i 432b (18th cent.).

(24) ***Masāfāt i shahrhā-yi Hindūstān,*** tables showing the distances of the provinces, districts and towns of India from one another according to the statistical surveys under the Moguls, especially Shāh-Jahān: **Ethé** 732 (A.H. 1194/1780).

(25) ***Mir'āt al-ʻālam,*** a compendium of geography and cosmography, by Sh. M. Aʻẓam b. M. Shafīʻ b. ʻAbd al-Salām, in ten *bābs* ((1) the planets, fixed stars, etc., (2) smoke, clouds, snow, rain, etc., (3) mountains, (4) salt and sweet waters, (5) the divisions of the earth, (6) the Seven Climes, (7) the distances between various towns, (8) the wonders of the inhabited world, (9) precepts of prophets and philosophers, (10) moral tales and pious traditions): **Ross and Browne** 138 (ends at beginning of *Bāb* 6. 18th cent.).

(26) ***Mir'āt al-buldān:*** **Āṣafīyah** i p. 594 no. 49 (A.H. 1006/1597–8).

(27) ***Muraqqaʻ i Karbalā,*** on the history and topography of Karbalā', by Iʻjāz Ḥusain, **Amrōhah** 1904° (124 pp.; illustrated).

(28) ***Nuskhah i khānwār u asāmī i wilāyat i Urūmī,*** "geographische Liste der Provinz Urumia": **Chanykov** 113.

(29) ***Qiblat al-āfāq*** (beg. *Allāhumma ka-mā wallaita Nabīyaka qiblatan yarḍāhā*), an anonymous treatise in four *rukns* on the *qiblah* [1] and the position of various places in relation to it: **Bodleian** 427.

(30) Short tract (foll. 37–46) on deserts, beginning with the biyābān i Maghrib and followed (on fol. 42b) by an account of some cities, Ardabīl, Qazwīn, Nihāwand, Hamadān and two others, the headings of which are left blank: **Bodleian** 429.

(31) Tabulated list of stages between Lahore and Qandahār together with tables of distances from Delhi to Lahore,

[1] Cf. *PL.* ii pp. 88 (*Ḥātimīyah*), 114, etc.

Multān and Kas͟hmīr, and from Āgrah to Benares and D'hākah: **Rieu** i 429a (late 18th cent.).

(32) Tabulated lists of stages and distances between (*a*) Mirzāpūr and Bijaigaṛh, (*b*) G'hōrāwal and S͟hāhpūr, (*c*) Benares and Nāgpūr, (*d*) K'hairāgaṛh and Nāgpūr, by four different routes, (*e*) Mirzāpūr and Nāgpūr, by three routes, (*f*) Delhi and Nāgpūr: **Rieu** i 429b (late 18th cent.).

(33) Tabulated list of stages between Mirzāpūr and Nāgpūr, by way of Rēwāṅ ("Rewa"), taken down from the dictation of Rag'hunāt'h Pandit: **Rieu** i 429b (late 18th cent.).

(34) *Tak͟htah i misāḥat i Hindūstān*: **Āṣafiyah** i p. 594 no. 65.

(35) *Ta'rīf i Banāras u daryā-yi Gang* (beg. *Dībāc͟hah az Mirzā M. Taqī. Ḥamdī kih ṭarrāḥān i binā' i ad͟hkār*), a description of Benares by Mirzā M. Taqī Muns͟hī, who wrote also a *Munāẓarah i ā'īnah u nis͟hānah* (Ethé 1763 (15)): **Ethé** 1763 (14).

(36) *Tawārīk͟h i haft sair*, on astronomy and geography, by ?: **Lindesiana** p. 226 no. 449 (circ. A.D. 1760).

(37) Unidentified work on geography: **Cambridge** 2nd Suppt. 434 (acephalous. 86 foll. A.H. 1066/1656).

Finally it may be mentioned that the list of printed books composed or compiled by the teachers of the Dār al-Funūn College and others in E. G. Browne's *Press and poetry of Modern Persia* pp. 157–64 includes works on geography by Zakī Māzandarānī (p. 157 no. 3), 'Abd al-G͟haffār Najm al-Daulah (p. 158 no. 22: cf. *PL.* ii pp. 22, 101, 167), Riḍā K͟hān Muhandis al-Mulk (p. 158 nos. 30, 32, 33. Cf. *PL.* ii p. 23), Asad Allāh K͟hān Muhandis al-Sulṭān (p. 158 no. 37), Āqā K͟hān Muḥāsib al-Daulah (p. 158 no. 42. Cf. *PL.* ii p. 24), M. Ṣafī K͟hān Nāẓim al-'Ulūm (p. 158 no. 43), and Sulaimān K͟hān Iḥtisāb al-Mulk ("Pocket Atlas", p. 158 no. 44).

A. MATHEMATICS

Krause = *Stambuler Handschriften islamischer Mathematiker. Von Max Krause (Bremen).* (In *Quellen und Studien zur Geschichte der Mathematik, Astronomie und Physik . . . herausgegeben von O. Neugebauer, Kopenhagen, und O. Toeplitz, Bonn. Abteilung B: Studien. Band 3*— (*Schluss-*) *Heft 4*, Berlin 1936, pp. 437–532).

1. **Euclid** (Eukleides) taught at Alexandria in the reign of Ptolemy I (306–283 B.C.). Of his *Elements* only one Arabic recension need be considered here, namely:

Taḥrīr Uqlīdis, as it is commonly called, or *Taḥrīr kitāb Uṣūl al-handasah wa-'l-ḥisāb al-mansūb ilā Uqlīdis* (beg. *al-Ḥ. l. 'l. minhu 'l-ibtidā'*), in fifteen *maqālahs* completed in 646/1248 by Naṣīr[1] al-Dīn M. b. M. al-Ṭūsī (see Brockelmann i p. 510, *Sptbd.* i p. 929; Krause p. 499; *D͟harī'ah* iii pp. 380 ult.–381).

Persian translations: (a) *Tarjamah i Taḥrīr i Uqlīdis* (beg. *Tā 'ināyat i rabbānī ḥijāb i intiẓār*), completed in 681/1282–3 by Quṭb al-Dīn Maḥmūd b. Mas'ūd al-S͟hīrāzī, Naṣīr al-Dīn Ṭūsī's pupil (who died in 710/1312: see *Ency. Isl.* under Ḳuṭb al-Dīn (Wiedemann); Brockelmann ii p. 211, *Sptbd.* ii p. 296), and dedicated to Amīr S͟hāh b. Amīr i sa'īd Tāj al-Dīn Mu'tazz b. Ẓāhir: **Yeni Jāmi'** 796 (148 foll. A.H. 701/1301–2. Krause p. 508 (6)), **Nad͟hīr Aḥmad** 245 (A.H. 780/1378–9. Bahādur S͟hāh, Mōc͟hī Gate, Lahore).

(b) *Taqrīr al-Taḥrīr*,[2] or *Tarjamah i Taḥrīr i Uqlīdis* (beg. *S͟hukr ast mar K͟hudā'ī-rā kih az-Ū-st ibtidā*), prepared in 1144/1731–2, in Muḥammad S͟hāh's reign, by K͟hair Allāh K͟hān b. Luṭf Allāh (cf. *PL.* i p. 501[14], ii p. 15 n.2, and p. 95) and divided into fifteen *maqālahs*: **Ethé** 2260 (A.H. 1194/1780).

(c) *Tarjamah i Taḥrīr i Uqlīdis*.[3]

[1] Not Nāṣir.

[2] This title, not mentioned by Ethé, is that by which this commentary is designated by the author's son, M. 'Alī, in his preface to his father's *Taqrīb al-Taḥrīr*, a translation and explanation of Ṭūsī's *Taḥrīr al-Majisṭī* (see Bānkīpūr xi 1058, Ivanow 2nd Suppt. 1084).

[3] The identity of the translator is not disclosed in the Calcutta edition of 1824*, which has no preface and begins immediately with the *ḥudūd* (*Nuqṭah c͟hīzī-st kih ū-rā juzw na-bās͟had ya'nī az c͟hīzhā'ī-kih qābil i is͟hārat i ḥissī bās͟hand*, etc.).

Edition of Bks. I–VI: **Calcutta** 1824* (*Tarjamah i shash maqālah i kitāb i T. i U. kih ta'līf i Khwājah N. al-D. i Ṭūsī ast.* Hindustani Pr. 262 pp.).

(d) *Taḥrīr i Uqlīdis i manẓūm:* **Āṣafīyah** i p. 808 no. 176.

2. **Theodosius** lived not later than the first century B.C. (see *Ency. Brit.*, etc.). His *Spherics* exist in at least three or four Arabic translations [1] and adaptations (cf. Brockelmann i p. 204^{32}, *Sptbd.* i p. 366^{26}, 368^{29}; Krause p. 444 (3)). Of interest to students of Persian are:

(1) *Taḥrīr Ukar Thāūdhūsiyūs,* in Arabic, completed in 651/1253 by Naṣīr al-Dīn M. b. M. al-Ṭūsī (Ḥ.Kh. ii p. 213; Brockelmann *Sptbd.* i p. 930^{18}; Krause p. 502 (n); *Dharī'ah* ii p. 276 antepenult., iii p. 383 no. 1383).

Edition of the Arabic text: **Ṭihrān** 1304/1886–7 (in a collectaneous volume, *Majmū'at al-Ukarāt wa-'l-kutub al-mutawassiṭāt,*[2] *Dharī'ah* iii p. 382 penult., p. 383^{16}).

Edition of a Persian version of Ṭūsī's *Taḥrīr*: **Persia** ("*wa-ṭubi'at al-tarjamat al-Fārisīyah bi-Īrān aiḍ^{an} kamā fī ba'ḍ al-fahāris*", *Dharī'ah* i p. 276 penult.).

(2) **Chanykov** 143 (acephalous).

(3) *Rā'iḍ al-nufūs tarjamah i Ukar i Thāūdhūsiyūs,* by Ghulām-Ḥusain: **Āṣafīyah** i p. 810 no. 170.

3. **Abū 'l-Wafā'** M. b. M. b. Yaḥyā **al-Būzajānī** died in 387/997 or 388/988 (see Brockelmann i p. 223, *Sptbd.* i p. 400; *Ency. Isl.* under Abū 'l-Wafā' (Suter); *Tatimmat Ṣiwān al-ḥikmah* p. 76 and, notes, p. 194; Krause p. 466).

al-A'māl al-handasīyah, in Arabic (see Brockelmann).

Persian translations: (a) *Tarjamah i kitāb i Abū 'l-Wafā . . . al-Būzajānī dar a'māl i handasīyah* (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. īn tarjamah i k. Abī 'l-Wafā . . .*), by Shams al-Dīn Abū Bakr Shāh b. Najm al-Dīn Maḥmūd Shāh b. Ḥājī Tāj al-Dīn Kūdak: **Blochet** 772 (22) (early 17th cent.).

(b) *Tarjamah i A'māl i handasīyah* [3] (beg. *al-Ḥ. l. al-*

[1] For an Indian edition (Lahore [1897?], pp. 44) of a translation ascribed to Qusṭā b. Lūqā and Thābit b. Qurrah see Fulton-Ellis coll. 835–6.

[2] For the meaning of *al-mutawassiṭāt* see *Dharī'ah* iii p. 380^{9}.

[3] Presumably Būzajānī's work, though this is not stated in the catalogue.

Muwaffiq 'alā 'l-sadād fī 'l-aqwāl), prepared at the instance of Abū Manṣūr Bahā' al-Daulah by a translator whose name would perhaps have been ascertainable, if the Mashhad MS. had not been defective at the end: *Dharī'ah* iv p. 79 ult., **Mashhad** iii, *fṣl.* 17, MSS., no. 37 (defective at end. Old).

Persian commentary (?): *Futūḥāt i ghaibīyah* (beg. *Ḥ. i bī-ḥ. Khudāwandī-rā kih ba-yak fatḥ*), if not a commentary, at least a work containing *barāhīn i A'māl i handasīyah i Abū 'l-Wafā' . . . Būzajānī*, by M. Bāqir b. Zain al-'Ābidīn Yazdī [author of the *'Uyūn al-ḥisāb* (I.H. 2152, Majlis 199), who was alive in 1047/1637–8: cf. Brockelmann *Sptbd.* ii p. 591]: **Mashhad** iii, *fṣl.* 17, MSS., no. 144 (defective at end).

4. Abū 'Alī al-Ḥusain b. 'Abd Allāh **Ibn Sīnā** was born in 370/980 at Afshīnah,[1] a village near Bukhārā, and died in 428/1037 at Hamadān (see Browne, *Lit. Hist.* ii pp. 106–11; *Ency. Isl.* under Ibn Sīnā (de Boer); Brockelmann i pp. 452–8, *Sptbd.* i pp. 812–28). His pupil **'Abd al-Wāḥid Jūzajānī,**[2] while editing his master's work, the *Dānish-nāmah i 'Alā'ī*, had some additional short notes by Ibn Sīnā on different subjects. Those relating to geometry were collected by him in the *risālah* described below.

(*Risālah dar handasah*) (beg. *al-Ḥ. l. . . . ch. g. Khwājah i buzurgwār 'A. al-W. J. kih ān-gāh kih ba-khidmat i Ra'īs qaddasa 'llāhu rūḥahu būdam*), a short exposition of the elements of Euclid: **Ivanow** Curzon 565 (20 foll. A.H. 1228/1813), possibly also **Āṣafīyah** i p. 820 no. 115 (*Muntakhab i Tarjamah i Uqlīdis i Ibn i Sīnā.* No mention of Jūzajānī in the catalogue).

5. In 'Alī b. Zaid al-Baihaqī's *Tatimmat Ṣiwān al-ḥikmah*, composed circ. 560/1165, Abū Ja'far **M. b. Aiyūb** al-ḥāsib **al-Ṭabarī** is spoken of (p. 84: cf. *Durrat al-akhbār* p. 59) in the past tense and is placed between Kūshyār [3] and al-Qabīṣī,[4] a position which

[1] Cf. Barthold *Turkestan* p. 119. Yāqūt writes Afshanah.

[2] Cf. Brockelmann i pp. 453^{29}, 455^{33}, *Sptbd.* i pp. 812^{23}, 828.

[3] Fl. 383/993–4 (see *PL.* ii p. 42).

[4] A contemporary of Saif al-Daulah (d. 356/967): see Brockelmann *Sptbd.* i p. 399.

suggests at least that Baihaqī (whose arrangement is very roughly chronological with exceptions) did not regard him as an author of the recent past. The date 632/1234 given in the Āyā Ṣōfyah catalogue (cf. Brockelmann *Sptbd.* i p. 859) as that of the composition of the *Miftāḥ al-mu'āmalāt* is in reality the date of transcription (see Krause p. 492).

(1) *Miftāḥ al-mu'āmalāt* (beg. *Ch. g. . . . kih chūn mā bi-pardākhtīm az risālah i Shumār-nāmah*), in six sections: **Āyā Ṣōfyah** 2763 (148 foll. Transcribed from the original at Sīwās in 632/1234-5. Krause p. 492).

Doubtless this author is the same person as Sh. M. b. Aiyūb al-Māzandarānī, who wrote:

(2) *al-Mu'nis fī nuzhat ahl al-majlis,* selections from four (untitled ?) treatises beginning respectively with the words [a] *Sp. Khudāy-rā kih Ma'būd i ba-sazā ast Mālik i Fard i Bī-hamtā ast,* [b] *Ḥisāb i bi-'l-ḍamīrāt u ba-iltibās* [*sic* ?] *bi-gūyam tā 'adadī,* [c] *Masā'il al-waṣāyā Agar pursand kih Zaid 'Amr rā waṣīyat kard ba-mālī,* [d] *Bi-dān a'azzaka 'llāhu ta'ālā kih ma'nī i ḍarb ba-iṣṭilāḥ i muḥāsibān*: **Rāmpūr** (A.H. 778/1376-7. See Nadhīr Aḥmad 250).

6. **Bhāskara Āchārya,**[1] of Bīdar in the Deccan, was born in 1114 A.D. and finished his *Sidd'hānta-śirōmani*, a course of astronomy, in 1150. Of that course the *Līlāwatī* is the first section and the *Vīja-gaṇita* the second.

(1) *Līlāwatī,*[2] a Sanskrit work on arithmetic and geometry.

Persian translation: *Līlāwatī,* or *Tarjamah i Līlāwatī* (beg. *Awwal zi thanā-yi Pādshāhī gūyam*), prepared in 995/1587 at the instance of Akbar by "Faiḍī" (for whom see *PL.* i p. 540): **Ethé** 1998 (A.H. 1015/1606), 1999 (A.H. 1191/1777), 2000 (A.H. 1193/1779), **Ross & Browne** 196 (A.H. 1280/1863-4), **Mehren** p. 9 no. 18 (1) (A.H. 1091/1680), **Bombay** Univ. p. 30 no. 19 (17th cent. ?), p. 272 (A.H. 1206/1791), **Lindesiana** p. 136 no. 699c (A.H. 1142/1729), **Rieu** ii 449b (A.H. 1190/1777), 804a (18th cent.), **Eton** 158, **Bodleian** iii 2697 (A.H. 1203/1788), 2698, **Rehatsek**

[1] *Āchārya* (Skt.) = "Guide or instructor in religious matters . . . a title affixed to the names of learned men". (Platts, Urdu dictionary.)
[2] This was the name of Bhāskara's daughter.

p. 37 no. 69 (A.H. 1207/1792-3), **Berlin** 1084 (A.H. 1210/1796), **Cambridge** 2nd Suppt. 92 (A.H. 1212/1798), **Ivanow** 1694 (A.H. 1213/1798-9), **Bānkīpūr** xi 1031 (A.H. 1244/1828-9), **'Alīgaṛh** Subḥ. MSS. p. 21 no. 1 (A.D. 1836), **Āṣafīyah** i p. 818 no. 181.

Editions (a) *The Lilavati, a treatise on arithmetic, translated into Persian, from the Sanscrit work of Bhascara Acharya, by the celebrated Feizi.* (*Nuskhah i Līlāwatī*). **Calcutta** 1827°* (158 pp.). (b) 1271/1854-5 (Āṣafīyah i p. 820 no. 240).

(2) *Vīja-gaṇita,*[1] a Sanskrit work on algebra.

Persian translations: (a) *Bīj ganit,*[2] or *Tarjamah i Bīj ganit* (beg. *Awwal zi sitāyish i Ilāhī gūyam*), composed in 1044/1634-5 by 'Aṭā' Allāh "Rushdī"[3] b. Aḥmad i Nādir[4], dedicated to Shāh-Jahān and divided into a *muqaddamah* and five *maqālahs*: **Blochet** i 236 (early 18th cent.), **Rieu** ii 450b (A.H. 1141/1728), 804a (18th cent.), **Browne** Suppt. 208 (King's 50), **R.A.S.** P. 194 (A.H. 1213/1798), **Aumer** 345, **Ethé** 2001.

English translation[5]: *Bija Ganita: or The Algebra of the Hindus.* [Translated from 'Aṭā' Allāh's Persian version.] *By E. Strachey.* [With notes by S. Davis.] **London** 1813°* (119 pp.).

(b) *Badr al-ḥisāb*: **Āṣafīyah** i p. 806 no. 182 (A.H. 1100/1688-9).

7. **M. Ghaznawī.**

Mu'nis al-fuḍalā' (beg. *Ḥ. u th. ān Khudāy-rā kih mardān i rāh i Ū jān u dil bi-dihand*), a mathematical work "composed in the time of Md. B. Bahrām Shāh"[6]: **Rāmpūr** (A.H. 778/1376-7. See Nadhīr Aḥmad 249).

8. **Sharaf al-Dīn** Ḥusain b. Ḥasan **Samarqandī.**

Risālah fī ṭarīq al-masā'il al-'adadīyah (beg. *Ahl i īn*

[1] Skt. = algebra.
[2] Sanskritic words normally, as here, have their Hindī forms in the Persian of India.
[3] See p. 15 *infra.*
[4] See p. 14 *infra.*
[5] There is an English translation of the Sanskrit original by H. T. Colebrooke (London 1817).
[6] Possibly the Saljūqid of Kirmān, who reigned from 579/1183-4 to 582/1186-7. The Ghaznawid Bahrām-Shāh (512-47/1118-52) had a son named Muḥammad Shāh (see *Ṭabaqāt i Nāṣirī* p. 23 n.2), but he did not come to the throne.

ṣinā'at rā dar bīrūn āwardan i masā'il), completed in 632/1235 : **Istānbūl** Sarāy 3455 (12) (4 foll. A.H. 663/1265. Krause p. 516).

9. M. 'Abd al-Karīm (so Palmer) or **M. b. 'Abd al-Karīm** (so Ḥ. Kh.) al-Dājī[1] (so Palmer : Ḥ. Kh. omits) **al-Ghaznawī.**

Tuḥfat al-ṣudūr (beg. (Trinity MS.) *al-Ḥ. l. R. al-'ā . . . a. b. fa'inna 'l-Nabīya ṣl'm qāla* . . . : (Cairo MS.) *al-Bāb al-awwal fī ma'rifat al-ḍarb*), on arithmetic and mensuration " written A.D. 1247 " according to Palmer [i.e. Ramaḍān 644–Ramaḍān 645, but according to Ḥ. Kh. completed in Rabī' ii 744, presumably a mistake for 644, i.e. Aug.–Sept. 1246], dedicated to Shams al-Daulah and divided into three (so Cairo cat.) or five (so Ḥ. Kh.) *maqālahs* : Ḥ. Kh. ii p. 230, **Cairo** p. 510 (A.H. 670/1271–2. Author's name not stated in the catalogue), **Browne** Suppt. 276 (A.D. 1526 [A.H. 932–3]. Trinity **R.13.29.** Palmer p. 61).

10. **Naṣīr** [2] **al-Dīn** M. b. M. al-**Ṭūsī** died in 672/1274 (see *Durrat al-akhbār* (*takmilah*) p. 122 ; Browne *Lit. Hist.* ii pp. 484–6 ; *Ency. Isl.* under Ṭūsī (Strothmann and Ruska) ; Brockelmann i pp. 508–12, *Sptbd.* i pp. 924–33 ; Krause pp. 494–505 ; etc.).

(1) (*K. al-ḍarb wa-'l-qismah*) (beg. *In mukhtaṣarī-st dar ḥisāb i Hind u ghair i ān kih ta'līq kardah mī-shawad binā' i ān bar sih maqālat*), in three *maqālahs* each containing eleven *faṣls* : **Istānbūl** Sarāy 3327 (3) (51 foll. A.H. 703/1303–4. Krause p. 497 (12)).

(2) *Jāmi' al-ḥisāb* [3] (so in [the heading of ?] the Kapūrt'halah MS., which begins *In mukhtaṣarī-st dar 'ilm i ḥisāb i Hind kih jihat i dūstī ta'līf kardah mī-shawad mushtamil bar sih maqālah*), in three *maqālahs* each subdivided into several (*chand*) *faṣls*, a work apparently similar to, but not identical with, the preceding : **Kapūrt'halah** (A.H. 1160/1747. See M. Shafī''s description in *OCM.* iii/4 (Aug. 1927) p. 7).

[1] Possibly a misreading of *al-rājī*.
[2] Not Nāṣir.
[3] This work does not seem to be a Persian version of Ṭūsī's Arabic *Jawāmi' al-ḥisāb* (for which see Krause p. 496 (7)). It may be doubted whether the title has good authority.

(3) *Kashf al-qinā' 'an asrār al-qaṭṭā'* (beg. *Lillāh 'l-ḥ. 'alā ālā'ihi*), an anonymous work (by Naṣīr al-Dīn Ṭūsī according to Ḥ. Kh. v p. 212) on the functions of the sector, dedicated to the great *shaikh* al-Mu'aiyad b. Ḥusain and divided into five *maqālahs* : **Bodleian** 1498 (A.H. 1100/1688–9).

(4) *Taḥrīr Ukar Thāūdhūsiyūs*, in Arabic : see p. 2. *supra*.

(5) *Taḥrīr Uqlīdis*, in Arabic : see p. 1 *supra*.

11. Of unknown authorship is :

Lubāb al-ḥisāb fī 'ilm al-turāb : **Cambridge** 2nd Suppt. 41 (48 foll. Fine old naskh. 7th/13th cent.).

[PS. Possibly this work is identical with the *Lubāb al-ḥisāb* (beg. *Sp. u st. mar ān Khudā'ī* [*rā*] *kih muhandis i taqdīrash*) of Maḥmūd b. al-Wuṣūdī yu'raf bi-Ḥamīd, **Tashkent** Acad. I 492 (95 foll. 17th cent.)]

12. **Shams al-Dīn M. b. Ashraf** Ḥusainī **Samarqandī** is said by Ḥ. Kh. to have died about 600/1203–4, a date which may be a hundred years too early. A passage ascribed to him in Leyden iii p. 157 no. 1196 (3) contains a table of fixed stars for the year 645 of the Persian era (A.H. 675).

Ashkāl al-ta'sīs, an Arabic work on Euclidean geometry (see Brockelmann i p. 468, *Supptbd.* i p. 850).

Persian translation : *Fawā'id i Jamālī* (beg. *Ḥ. i bī-ḥ. u th. i bī-muntahā u sp. i bī-q. kih qadam i shah-suwār*), prepared by Maḥmūd b. M. b. M. b. Qiwām al-Qāḍī al-Wālishtānī *al-mushtahir bi-Maḥmūd al-Harawī al-Hai'awī* [who flourished circ. 838/1434–5 : see p. 9 *infra*], dedicated to Amīr Jamāl al-Dīn Sulṭān-Ḥusain [a provincial governor not yet identified] and divided into a *muqaddamah* and thirty-five theorems (*shakl*) : **Rieu** ii 449a (defective at end. A.H. 1014–18/1605–9), **Āyā Ṣōfyah** 1865 (3).

13. Kamāl al-Dīn **Ḥasan b. al-Ḥusain** al-Ḥakkāk **al-Marwazī** cannot have lived later than the 8th/14th century.

Murshid al-muḥāsibīn, in eight " paragraphes " : **Blochet** iv 2396 (56 foll. A.H. 720/1320).

14. For Abū 'l-Muẓaffar Ghiyāth al-Dīn Sulṭān Uwais [presumably the Īlkānī, who reigned 757–76/1356–74] was composed:

(*Risālah i misāḥat*) (beg. *Sp. i bī-q. nithār i bārgāhī . . . kih Farrāsh . . . ba-sar-angusht i ījād*), in a *muqaddamah* and twelve *bābs*: **Bānkipūr** xvii 1732 (foll. 1–31. 18th cent.).

15. **Quṭb al-Dīn Khusrau-Shāh** was a disciple of Shāh Ni'mat Allāh Kirmānī [who died in 834/1431: see *PL.* i p. 952 n.1] and a contemporary of Tīmūr.

Khulāṣat al-ḥisāb (beg. *Naḥmaduka yā Asra'a 'l-Ḥāsibīn*), questions and answers on arithmetic and mensuration in a *muqaddamah*, two *maqālahs* and a *khātimah*: *Dharī'ah* vii p. 224 no. 1077, **Mashhad** iii, *fṣl.* 17, MSS., nos. 49 (A.H. 1034/1624–5), 50 (A.H. 1059/1649).

16. Ṣalāḥ al-Dīn [1] Mūsā b. M. b. Maḥmūd, called **Qāḍī-zādah i Rūmī,** collaborated with Ghiyāth al-Dīn Jamshīd in the astronomical observations carried out for Ulugh Bēg at Samarqand and continued the work after his colleague's death [not earlier than 830/1427, the date of the completion of Jamshīd's *Miftāḥ al-ḥussāb*], but died himself before the conclusion of the observations [i.e. doubtless before 841/1437–8, which according to Rieu is taken as the starting point of several of the tables in Ulugh Bēg's *Zīj*]. The incorrect date 815 given for his death by Ḥ. Kh. is mentioned in the *Shaqā'iq* as that of his commentary on the *Ashkāl al-ta'sīs* (cf. Ahlwardt v 5943). [*al-Shaqā'iq al-Nu'mānīyah* (Cairo 1310) i pp. 17–20, Rescher's trans. pp. 7–8; Rieu ii p. 456; Barthold (tr. Hinz) *Uluġ Beg und seine Zeit* pp. 150–1, 162–4; Brockelmann ii p. 212.]

Risālah dar ḥisāb (beg. *Thanā-yi bī-muntahā Khudāwandī rā-st*): **Mashhad** iii, *fṣl.* 17, MSS., no. 94.

17. **Abū 'l-Wafā' b. Sa'īd** was alive in 823/1420 (see below).

Mukhtaṣar i mushtamil bar misāḥat i ab'ād u suṭūḥ u mujassamāt u bar kaifīyat i a'māl i Hindī: **Leningrad** Mus. Asiat. (A.H. 959/1551, transcribed from an autograph of 823/1420. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 500).

[1] Cf. Rieu ii p. 456a, l. 21.

18. **Maḥmūd** b. M. b. Qiwām al-qāḍī **al-Wālishtānī,**[1] commonly called Maḥmūd al-Harawī al-Hai'awī,[2] was the author of an astronomical work, *al-Ghiyāthīyah*, mentioned by Ḥ. Kh., who says that it was composed for Ghiyāth al-Dīn Saiyidī Aḥmad al-Harawī [i.e. evidently Gh. al-D. Saiyidī A. b. Khwājah Niẓām al-Dīn Aḥmad Andakhūdī, who in 838/1434–5 became joint vizier to Shāh-Rukh and who died in 839/1435–6: see *Dastūr al-wuzarā'* pp. 357–8]. His translation of M. b. Ashraf Samarqandī's *Ashkāl al-ta'sīs* has already been mentioned (*PL.* ii p. 7).

(*Mukhtaṣar dar 'ilm i ḥisāb*) (beg. *Ba'd az ḥ.* (Paris *sp.*) *u st. i* (Bodl. adds *ḥadrat i*) *Parwardgār u durūd bar khulāṣah i natā'ij i haft u chahār*), in a *muqaddamah* and two *maqālahs*: **Bodleian** 1525 (foll. 113b–133b. A.H. 862/1457), **Blochet** ii 772 (2) (early 17th cent.).

19. **Sharaf al-Dīn 'Alī Yazdī** died in 858/1454 (see *PL.* i p. 283).

Ḥisāb al-'uqūd (beg. *Ba'd az ḥ. i Parwardgārī-kih aṣnāf*): **Mashhad** (not in the published volumes of the catalogue apparently, but see *Dharī'ah* vii p. 11 no. 39). [P.S. See p. 30 (47)].

20. 'Alā' al-Dīn **'Alī** b. M. **al-Qūshjī** died at Istānbūl in 879/1474–5 (see *Pl.* ii p. 75).

(*Risālah dar 'ilm i ḥisāb*), or "*Fārsī Ḥisāb*" (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. īn kitāb mushtamil-ast*), on arithmetic and geometry in three *maqālahs* ((1) *dar ḥisāb i ahl i Hind*, (2) *dar ḥisāb i ahl i tanjīm*, (3) *dar misāḥat*): **Bodleian** 1528 (A.H. 932/1526. List of *maqālahs* and *bābs*), 1529 (A.H. 995/1587), 1530–3, **Ivanow** Curzon 570 (A.H. 958/1551), 1st Suppt. 896 (fragment), **Leningrad** Mus. Asiat. (A.H. 979/1571–2. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 499), **Blochet** iv 2364 (2) (A.H. 984/1576), 2363 (1) (A.H. 1063/1653), ii 783 (1) (*Maqālah* ii), iv 2180 (2), **Mashhad** iii, *fṣl.* 17, MSS., nos. 77 (A.H. 1020/1611), 76 (A.H. 1031/1622), 72, 75, **Mehren** p. 9 no. 17 (2) (A.H. 1160/1747), **Ethé** 2254 (8) (A.H. 1169/1756), 2242–5,

[1] For Wālishtān (= Bālish or Bālis, the district round Sībī in Balōchistān) see le Strange *L.E.C.* p. 347.

[2] HYWĪ (apparently without *hamzah* both in Blochet ii 772 (2) and in the B.M.Ms. of the *Fawā'id i Jamālī*, Rieu ii p. 449a) presumably means "astronomer".

Madrās 503–4, **Lahore** Panjāb Univ. (see *OCM.* x/3 (May 1934) p. 99), **Rieu** Suppt. 421 (2), **'Alīgaṛh** Subḥ. MSS. p. 21 nos. 4, 5, **Berlin** 81 (6), **Brelvi-Dhabhar** p. 57 no. 1, **Peshawar** 1724 (5).

Editions: 1266/1850 (*Mīzān al-ḥisāb*, by Mullā 'Alī Qūshjī. Āṣafīyah i p. 820 no. 284); 1269/1852–3 (*Risālah i ḥisāb*, by Qūshjī. Āṣafīyah i p. 810 no. 62).

21. [Khair al-Dīn] **Khalīl b. Ibrāhīm.**

(1) *Miftāḥ i kunūz i arbāb i qalam u miṣbāḥ i rumūz i aṣḥāb i raqam* (beg. *Sh. u sp. sawāzār i ḥaḍratī-st kih dhāt i Ū az ṣifat i imkān*), on some arithmetical operations invented by the author, composed in the reign of Sulṭān M. b. Murād b. M. [i.e. Muḥammad II, A.H. 855–86/1451–81] and divided into a *muqaddamah*, ten *faṣls* and a *khātimah*: Ḥ. Kh. vi p. 29 nos. 12599 (where the author is called Khair al-Dīn), 12600, **Blochet** ii 771 (A.H. 904/1498), **Bodleian** 1905 (6) (A.H. 914/1508. Chapter headings given), **Rieu** ii 449b (17th cent.).

(2) *Mushkil-gushāy i ḥussāb u mu'ḍil-numāy i kuttāb*: **Āyā Ṣōfyah** 2731.

(3) *Mukhtaṣar fī 'l-ḥisāb*, possibly identical with one of the preceding: **Istānbūl** Esmī Khān Sulṭān 294.

(4) *Risālah fī 'l-ḥisāb*, doubtless identical with one of the preceding: **As'ad Efendi** 3158.

22. **Ghiyāth al-Dīn 'Alī** b. 'Alī Amīrān [Ḥusainī **Iṣfahānī**] composed his *Asrār al-ḥurūf* (Āṣafīyah ii p. 1674, Browne Pers. cat. 133 (2)) in 870/1465–6, his well-known *Dānish-nāmah i jahān* (Browne Coll. M. 1, Bodleian 1456, Ethé 2173–4, 718, Rieu ii 439, Edwards col. 108, etc., etc.) in 871/1466–7 in Badakhshān,[1] and his *Tadbīr-nāmah i anfus u āfāq*, an ethical work (Madrās i 423), in 885/1480.

Durrat al-misāḥah (beg. *Bandagī i ḥaqīqī 'Alīm i Ḥakīmī rā*), on the elements of geometry and mensuration, compiled at the request of a *Wazīr* Niẓām al-Dīn Darwīsh 'Alī for the instruction of an architect Shihāb al-Dīn Khwājagī, dedicated in 890/1485 to Abū 'l-Fatḥ Sulṭān Maḥmūd Ghāzī

[1] Cf. W. Ivanow in *JRAS.* 1927 pp. 95–6.

"Ruler of Īrān and Tūrān" [the Tīmūrid, who ruled in 899–900/1494, but was Governor of Māzandarān from 864/1460] and divided into a *muqaddamah* (on the general principles of mensuration), four *maqālahs* (on the measurement of (1) plain surfaces, (2) spherical surfaces, (3) irregular curved surfaces, (4) the surfaces of solid bodies) and a *khātimah* (some elementary algebraic rules): **Ivanow** Curzon 572 (54 foll. A.H. 953/1546).

23. **Malik-Muḥammad b. Sulṭān-Ḥusain Iṣfahānī** received an *ijāzah* from 'Alī b. Hilāl al-Karakī in 984/1576–7 (*Dharī'ah* i p. 223).

(*Risālah dar jabr u muqābalah u qawā'id i istikhrāj i majhūlāt i 'adadīyah*) (beg. *al-Ḥ. l. al-Malik al-'Allām*), composed as a supplement to Qūshjī's *Risālat al-ḥisāb* (cf. *PL.* ii p. 9): *Dharī'ah* v p. 88 no. 357, **Mashhad** iii, *fṣl.* 17, MSS., no 64 (A.H. 1096/1685).

24. **Bahā' al-Dīn** M. b. Ḥusain **al-'Āmilī** died at Iṣfahān in 1031/1622 (see Browne *Lit. Hist.* iv pp. 426–8; Brockelmann ii p. 414, *Sptbd.* ii p. 595; *PL.* i p. 918(4), ii p. 86).

(1) *Khulāṣat al-ḥisāb*, an Arabic compendium of arithmetic (see Brockelmann for MSS., Arabic commentaries and printed editions).

Persian translations and commentaries: (a) *Mūḍiḥ al-Khulāṣah* (beg. *al-Ḥ. l. R. al-'ā.*), by M. Amīn Najafī Ḥijāzī Qummī, a pupil of Bahā' al-Dīn al-'Āmilī, in whose lifetime the commentary was written: *Dharī'ah* iv p. 493 no. 2210 (*Tauḍīḥ Kh. al-ḥ.*), **Mashhad** iii, *fṣl.* 17, MSS., no. 171 (not later than A.H. 1166/1753).

(b) *Sharḥ i Khulāṣat al-ḥisāb* (beg. *Ḥamdī kih maqdūr na-bāshad ḥaṣrash*), an anonymous commentary (without the Arabic text) completed possibly in 1081/1670: **Bānkīpūr** xi 1033 (A.H. 1226/1811), 1034 (19th cent.).

(c) *Muntakhab* (a chronogram = 1092/1681. Beg. *Al-ḥ. l. R. al-'ā. wa-'l-ṣ. wa-'l-s. 'alā Rasūlihi*), composed by Luṭf Allāh "Muhandis" (for whom see p. 16 *infra*) at the request of Mīr M. Sa'īd b. M. Yaḥyā: **Bānkīpūr** xvii 1731 (A.H. 1096/

1685), **Rieu** ii 451a (A.H. 1130/1718), **Ethé** 2254 (5) (A.H. 1145/1733), 2253, **Cambridge** 2nd Suppt. 90 (2) (late 18th cent.), **Lindesiana** p. 125 no. 705c (A.H. 1240/1824–5), **Āṣafīyah** i p. 820 no. 211 (A.H. 1243/1827–8), **Ivanow** 1st Suppt. 898 (A.H. 1256/1840), **Madrās** 180 (a).

(d) *Tarjamah i Khulāṣat al-ḥisāb* (beg. *Ḥamdī kih hīch ʿadadī iḥṣā-yi ān na-kunad*), an anonymous paraphrase and commentary: **Ethé** 2251 (A.H. 1107/1696), **Bānkīpūr** xi 1032 (A.H. 1111/1699), **Chanykov** 126, 128 (a).

(e) *Faiḍ al-Wahhāb fī sharḥ Khulāṣat al-ḥisāb* (beg. *Th. u ḥ. i bī-ḥ. kih aqsām u anwāʿ i ʿadad*), composed by Niẓām al-Dīn Aḥmad b. M. ʿAbd Allāh al-shahīd at the request of ʿAbd al-Wahhāb Khān [possibly Nawwāb ʿA. al-W. Khān, for whose perusal the MS. Ethé 2251 (an anonymous commentary on the *Khulāṣat al-ḥisāb*) was transcribed at Arcot in 1107/1696]: **Ethé** 2252 (*Muqaddamah* and first two *bābs* only. 82 foll.).

(f) *Ghāyah i juhd al-ḥussāb* [1] (a chronogram = 1130/1718. Beg. *Khulāṣat al-ḥisāb li-l-muḥāsib . . .*) by M. Zamān Faiyāḍ, *al-mukhāṭab bah Thālith*, b. M. Ṣādiq Anbālajī Dihlawī Shāfiʿī Ḥanafī [2]: **Bānkīpūr** xi 1035 (19th cent.).

(g) *Taḥrīr al-Ṣadr*, by Ṣadr al-Dīn M. b. Zabardast Khān, who flourished about 1135/1722–3 (see *PL.* i p. 1093): **Lahore** Panjāb Univ. (14 foll. N.d. See *OCM.* x/3 (May 1934) p. 100).

(h) *Sharḥ i Khulāṣat al-ḥisāb*, by Khwājah M. Māh [doubtless identical with M. Māh, author of the *Mirʾāt al-ḥisāb* (Āṣafīyah i p. 820 no. 96)]: **Āṣafīyah** i p. 816 no. 167 (A.H. 1221/1806).

(j) *Sharḥ i Khulāṣat al-ḥisāb*, by Mīrzā Muḥammad Bēg: **Āṣafīyah** i p. 816 no. 192 (A.H. 1250/1834–5).

(k) *Tarjamah i Khulāṣat al-ḥisāb* (*Ḥ. i nā-maḥdūd Aḥadī-rā kih āḥād i mufradāt*), in a *muqaddamah*, twelve *bābs* and a *khātimah*, by M. Ṣādiq b. ʿAbd al-ʿAlī Tabrīzī: **Bānkīpūr** xi 1036 (19th cent.).

[1] The Bānkīpūr catalogue has *al-ḥisāb*, but *al-ḥussāb* seems more probable.
[2] Cf. pp. 17, 92 *infra*.

(l) *Tarjamah i Khulāṣat al-ḥisāb* (beg. (without preface) *Naḥmaduka yā Man lā yuḥīṭu bi-jamīʿi niʿamihi ʿadad—Sp. mī-kunam Tu-rā ai Ān-kih iḥāṭah na-mī-kunad ba-farāham āwardan i niʿmathā-yi Ū hīch ʿadad*), by Raushan ʿAlī Jaunpūrī [1]: **Būhār** 223 (A.H. 1227/1812), **ʿAlīgaṛh** Subḥ. MSS. p. 21 no. 2 (A.H. 1249/1833–4), **Lahore** Panjāb Univ. (see *OCM.* x/3 p. 100), **Āṣafīyah** iii p. 338 no. 371.

Editions: (1) *The Khoolasut-ool-hisab: a compendium of arithmetic and geometry; in the Arabic language, by Buha,e-ood-deen, of Amool* [*sic*] *. . . with a translation into Persian and commentary by . . . Muoluwee Ruoshun Ulee, of Juonpoor; to which is added a treatise on algebra, by Nujm-ood-deen Ulee* [2] *Khan . . . Revised and edited by Tarinee Churun Mitr, Muoluwee Jan Ulee and Ghoolam Ukbur . . .* **Calcutta** 1812° (477 pp.); (2) **Calcutta**, Ṭibbī Pr. 1261/1845* (*Tarjamah i Kh. al-ḥ.* 423 pp.).

(m) *Kanz al-ḥisāb sharḥ i Khulāṣat al-ḥisāb*, by "Shāh-zādah Farhād b. Walī-ʿahd", i.e. evidently Farhād Mīrzā, who died in 1888 (see *PL.* i pp. 204, 1258): **Ṭihrān** 1257/1841 (Āṣafīyah i p. 818 no. 245).

(n) *Tashrīḥ al-ḥisāb* (beg. *al-Ḥ. l. ʾl. minhu ʾl-mabdaʾ*), by M. ʿAlī, called Nāẓim al-Sharīʿah, Kirmānī: *Dharīʿah* iv p. 188.

(o) Unidentified translations and commentaries: **Browne** Suppt. 438 (A.H. 1124/1712. Christ's Dd. 3. 16), **Cambridge** 2nd Suppt. 405 (18th cent.), **Āṣafīyah** i p. 816 no. 123 (*Sharḥ i Kh. al-ḥ.* A.H. 1236/1821), **Lindesiana** p. 125 no. 705b (the Arabic text? A.H. 1240/1824–5).

[1] R. ʿA. "Naẓmī" b. Nadhr-ʿAlī Anṣārī Jaunpūrī, a professor in the College of Fort William at Calcutta, died about 1810 and was buried at Murshidābād. He was the author of a once popular Persian grammar entitled *Qawāʿid i Fārsī*, of two tracts relating to the permutations of letters in Arabic ((1) *Risālah i takhfīf i hamzah u iʿlāl u idghām* (2) *Taʿlīlāt*) and, according to the *Tajallī i nūr*, of a commentary on the *Maqāmāt* of al-Ḥarīrī. See Ghulām-Ḥasan Zaidī's Account of Jaunpūr (cf. *PL.* i p. 699), *tatimmah*; Walī Allāh *Tārīkh i Farrukhābād* (*PL.* i p. 694), *Qism* ii, *maqālah* 3; *Tajallī i nūr* (*PL.* i p. 1121) ii p. 105 and p. 19 in the separately paginated lives of poets; Rieu ii 857b.
[2] *Sic*, but ʿAlī seems to be an incorrect addition. See *PL.* ii p. 18.

Edition of a translation: *Kh. al-ḥ.* [Ṭihrān] 1295/1878 (144 foll. Karatay p. 118).

(2) *Risālah dar ḥisāb* (beg. . . . *a. b. īn kitāb mushtamil ast bar sih muqaddamah dar ḥisāb i ahl i Hind u ān mushtamil bar muqaddamah u dū bāb. Muqaddamah dar ṣuwar i aʿdād*), ascribed in the colophon to Bahā' al-Dīn al-ʿĀmilī: **Maʿārif** ii 237 (28 foll. A.H. 1270/1854).

(3) *Tuḥfah* (beg. *al-Ḥ. l. R. al-ʿā.* . . . *a. b. bar ḍamā'ir i ūlī 'l-abṣār huwaidā u ẓāhir ast kih taḥqīq i miqdār i kur az ahamm i muhimmāt ast*), a short tract dealing mainly with the *kur* and the *misāḥat i ḥauḍhā*, dedicated to Shāh Ṭahmāsp (A.H. 930–80/1523–72) [1] and divided into twelve *faṣls*: *Dharīʿah* iii p. 402 no. 1443, **Bānkipūr** xvii 1733 (foll. 32b–47a. 18th cent.).

25. S. **Luṭf Allāh al-Ḥusainī** was a contemporary of Bahā al-Dīn al-ʿĀmilī (for whom see p. 11 *supra*).

Risālah dar ḥisāb (beg. *al-Ḥ. l. al-Maḥmūd*), arranged like Bahā'ī's *Khulāṣat al-ḥisāb*: *Dharīʿah* vii p. 7 no. 19, **Mashhad** iii, *fṣl.* 17, MSS., no. 97 (A.H. 1105/1693–4).

26. **Ḥasan Muḥammad b. Rājī Muḥammad** al-Firshaurī [2] al-**ʿAbbāsī** al-Kujrātī al-Sarkijī,[3] the author of the *Laṭā'if al-fuyūḍ*, is probably the same person as Ḥ. M. b. R. M. ʿAbbāsī, who transcribed the I.O. MS. Ethé 1032 (*Kullīyāt i ʿAṭṭār*) in 1025/1616.

Laṭā'if al-fuyūḍ (beg. *Sp. i bī-q. u minnathā-yi bī-muntahā mar Khāliqī rā*), in two *maqālahs*: **Mashhad** iii, *fṣl.* 17, MSS., no. 152 (breaking off in *Bāb* 7 of *Maqālah* ii. Classified as Riyāḍī but without further specification of the subject).

27. Nādir al-ʿAṣr [4] ustād **Aḥmad i miʿmār** i Lāhaurī, who died

[1] According to the *Dharīʿah* the dedicatee was M. Khudā-bandah.

[2] Cf. *PL.* i pp. 1115 n.1, 1321^{12}.

[3] i.e. of Sark'hēj in Gujrāt.

[4] A title conferred on him by Shāh-Jahān.

in 1059/1649,[1] was revealed to us not long ago [2] as the architect of the Rauḍah i Mumtāz-Maḥall (the "Taj Mahall") [3] at Āgrah.

Risālah i Aḥmad i Miʿmār: **ʿAlīgaṛh** Subḥ. MSS. p. 21 no. 3 (47 foll. A.D. 1836. Under *Ḥisāb* but without further information).

28. **ʿAṭā' Allāh "Rushdī"** [4] b. ustād Aḥmad i miʿmār i Lāhaurī (cf. *PL.* ii p. 14) was the elder brother of Luṭf Allāh "Muhandis" (for whom see pp. 16, 41, 92).

(1) *Khulāṣah i rāz* (beg. *Sh. i bī-ḥ. ba-Wāḥid i Azalī*), a metrical work on arithmetic, algebra and mensuration in ten *bābs*, beginning with eulogies of Shāh-Jahān (A.H. 1037–69/1628–59) and Prince Dārā-Shukōh (for whom see *PL.* i pp. 992–

[1] According to two chronograms in the *Dīwān i Muhandis* quoted by S. Sulaimān Nadwī on p. 9 of the article referred to below.

[2] In an article by S. Sulaimān Nadwī entitled *Lāhaur kā ēk muhandis khāndān jis nē Tāj aur Lāl Qalʿah banāyā* in the *Proceedings of the Idara-i-Maarif-i-Islamia, first session, held at Lahore 15th and 16th April, 1933*, Lahore 1935, pp. 1–50. This article deals with Aḥmad, his three sons, ʿAṭā' Allāh "Rushdī" (cf. p. 15^{8} *infra*), Luṭf Allāh "Muhandis" (cf. p. 16 *inf a*) and Nūr Allāh "Miʿmār", his grandsons Imām al-Dīn "Riyāḍī" b. Luṭf Allāh (d. 1145/1732–3: cf. *Safīnah i Khwushgū* (Bānkipūr viii pp. 99–100); *Makhzan al-gharā'ib* no. 924; Sprenger p. 122; *Ṣubḥ i gulshan* p. 187; *Islamic culture* xi/2 p. 208; etc.), and Khair Allāh "Muhandis" b. Luṭf Allāh (cf. *PL.* i p. 501^{14}, ii pp. 1^{28}, 37^{20}, 54^{7}, 94^{20}, 95) and his great-grandson M. ʿAlī b. Khair Allāh (cf. *PL.* ii p. 37^{27}). It describes a (unique ?) MS. of Luṭf Allāh's *Dīwān i Muhandis* in private possession at Bangalore and quotes from it some interesting verses, which include the following in reference to his father (p. 49):

Az ṭaraf i dāwar i gītī-janāb — *Nādir i ʿAṣr āmadah ū-rā khiṭāb*
Būd ʿimāratgar i ān pādshāh — *Dāsht dar-ān ḥaḍrat i farkhundah rāh*
Agrah chu shud maḍrib i rāyāt i shāh — *Bas kih bar-ū būd ʿināyāt i shāh*
Kard bi-ḥukm i shah i kishwar-gushā — *Rauḍah i Mumtāz-i-Maḥal rā binā*
Bāz bi-ḥukm i shah i anjum-sipāh — *Shāh i jahān-dāwar i gītī-panāh*
Qalʿah i Dihlī kih na-dārad naẓīr — *Kard binā Aḥmad i raushan-ḍamīr*

S. Sulaimān Nadwī's article is the main source of an article entitled *A family of great Mughal architects* by M. Abdullah Chaghtai in *Islamic culture* xi/2 (April 1937) pp. 200–9.

[3] For the "Taj Mahall" see the article Tādj Maḥall by T. W. Haig in the *Ency. Isl.*

[4] "Rashīdī" according to Rieu and other cataloguers, but according to M. Abdullah Chaghtai (see p. 205 n.2 in the article referred to on p. 15^{24-5} *supra*) "Rushdī" is the reading of the two *Bīj ganit* MSS. inspected by him (BM. Add. 16,869 [= Rieu ii p. 450b: he does not seem to have examined the other BM. MS.] and one dated 1145 in the Saʿīdiyah Library at Ḥaidarābād, Deccan). Support for this reading is perhaps provided by a verse quoted from the *Dīwān i Muhandis* on p. 49 ult. in S. Sulaimān Nadwī's article (see p. 15 n. 2 *supra*). This verse runs:

Pas sih pisar mānd zi mard i suturg — *Z'ān sih ʿAṭā'u 'llah i Rushdī buzurg*

Although "Rashīdī" is there printed, that form would scan only if the *iḍāfat* were dispensed with and the final *h* of *'llah* ignored. The MS. has *Rshd* [*sic*].

9), the latter being the dedicatee: **Bānkīpūr** xvii 1730 (A.H. 1097/1686), **Rieu** ii 451a (A.H. 1130/1718).

(2) *Tarjamah i Bīj ganit* (A.H. 1044): see p. 5 *supra*.

29. **M. Amīn b. M. Sa'īd al-'Alawī.**

I'jāz al-ḥisāb (beg. *al-Ḥ. l. 'l. matta'anā bi-na'mā'ihi bilā ḥisāb*), composed in 1072/1661–2, in the reign of Aurangzēb, and divided into a *muqaddamah*, two *maqālahs* and a *khātimah*: **Rāmpūr** (Nadhīr Aḥmad 244).

30. **Mēdnī-Mal** b. D'haram-Narāyan (or, according to Ivanow, D'haram-Dās Narāyan) b. Kalyān-Mal Kāyat'h [1] Saksēnah.[2]

Badā'i' i funūn (beg. *Jahān jahān niyāyish i Wāḥid al-Qahhārī*), on arithmetic, composed in 1074/1663–4, the sixth year of Aurangzēb's reign, at Itāwah, based mainly on the *Līlāwatī*, and divided into nine (or ten) *bābs*: **Blochet** iv 2178 (breaks off in *Bāb* viii. 18th cent.), **Ivanow** 1497 (18th cent.), **Āṣafīyah** i p. 806 nos. 312 (A.H. 1262/1846), 155, **Ethé** 2259 (breaks off in *Bāb* iv).

31. **Luṭf Allāh "Muhandis"** wrote a concise Arabic commentary on the *Khulāṣat al-ḥisāb* (MSS.: Loth 761, Rāmpūr i p. 416) as well as a Persian translation of 'Abd al-Raḥmān al-Ṣūfī's *Ṣuwar al-kawākib* (MS.: Berlin 332 (3)) and an ethical work *Siḥr i ḥalāl* composed in 1070/1659 (MSS.: Bombay Univ. p. 47 no. 27 (cf. *Islamic culture* xi/2 p. 207 n.3), Ḥaidarābād, M. Ghauth's private library (*Islamic culture, ibid.*)). For his *Āsmān i sukhun* see *PL.* i p. 788[39], and for his *dīwān PL.* ii p. 15[26], where some information will be found concerning his father and other relations.

(1) *Khawāṣṣ i a'dād* (beg. *al-Ḥ. l. . . . mī-g. faqīr L. A. mutakhalliṣ bi-M.*), in four *maqālahs*: **Rieu** ii 451a (foll. 100–7. A.H. 1130/1718), **Ḥaidarābād** Sa'īdīyah Library (see *Islamic culture* xi/2 (April 1937) p. 207[12]).

(2) *Muntakhab* (A.H. 1092): see p. 11 *supra*.

[1] Cf. *PL.* i p. 874 n.1.

[2] This is presumably the correct form of the word written Sakta by Ivanow (and omitted by Blochet and Ethé). Cf. *PL.* i p. 471 n.4.

32. **M. Zamān b. M. Ṣādiq** Anbālajī Dihlawī Shāfi'ī Ḥanafī, already mentioned (*PL.* ii p. 12 (f)) as the author of a commentary written in 1130/1718 on the *Khulāṣat al-ḥisāb*, composed in 1120/1708–9 a treatise on astronomy (Blochet iv 2370).

Irtifā' al-jibāl: **Āṣafīyah** i p. 806 no. 70. [P.S. See p. 92, n. 4].

33. **'Aṭā' Allāh.**[1]

Khazīnat al-a'dād (a chronogram = 1178/1764–5. Beg. *al-Ḥ. l. 'l. j. al-shamsa ḍiyā'an*), on arithmetic, algebra and practical geometry, in a *muqaddamah*, two *miftāḥs*, ten *bābs*, one *kachkūl* and a *khātimah*: **Bombay** Univ. p. 249 no. 170.

34. **Indarman** [Ḥiṣārī].

Dastūr i ḥisāb [*ḥussāb?*] (beg. *Ḥ. i bī-'add Dhāt i Īzadī rā kih dar ṣūrat*) composed during a visit to Delhi, completed in 1180/1766–7 (the chronogram, however, *Guldastah i dānishwarī* = 1090), and divided into a *muqaddamah*, five *maqālahs* and a *khātimah*: **Bānkīpūr** xi 1037 (217 foll. 5 Rajab 14th year of Shāh-'Ālam [1186/1772]).

35. **M. Ṣalāḥ al-Dīn b. Diyānat Khān** Jahāndār-Shāhī presumably flourished in the later years of the eighteenth century and perhaps in the earlier years of the nineteenth, since the epithet Jahāndār-Shāhī [2] doubtless refers to his father Diyānat Khān and not to himself.

Kifāyat al-jabr (beg. *al-Ḥ. l. 'l. Huwa Asra' al-Ḥāsibīn*), in a *muqaddamah*, thirteen *bābs* and a *khātimah*: **Bānkīpūr** xi 1038 (A.H. 1227/1812).

36. **G'hāsī Rām Dihlawī.**

Majma' al-ḥisāb, composed in 1202/1787–8 and divided into nine *bābs*: **Lahore** Panjāb Univ. (A.H. 1266/1850. See *OCM.* x/3 (May 1934) p. 100).

37. **Karīm-bakhsh.**

(1) *'Umdat al-ḥisāb*: **Āṣafīyah** i p. 818 no. 1035

(2) *Intikhāb i 'Umdah*, composed in 1204/1789–90 for

[1] In view of the date of the *Khazīnat al-a'dād* this author cannot be identical with 'Aṭā' Allāh b. Ustād Aḥmad Mi'mār Lāhaurī (for whom see p. 15 *supra*).

[2] These regal epithets are usually appended to titles not to personal names. For Jahāndār Shāh see *PL.* i p. 624 § 799.

Arasṭū-Jāh [1]: **Āṣafīyah** i p. 806 no. 191 (A.H. 1204/1789–90, autograph).

38. Qāḍī 'l-Quḍāt M. **Najm al-Dīn Khān** "Thāqib" b. M. Ḥamīd al-Dīn Kākōrawī, a *ra'īs* of Kākōrī (cf. *PL.* i p. 1035 n.3), died on 13 Rabī' ii 1229/4 April 1814 at Benares, when on his way from Calcutta to Kākōrī after retiring from the post of Qāḍī 'l-Quḍāt. He translated into Persian two sections of the *Fatāwā-yi 'Ālamgīrī* (see Edwards) and wrote also a short treatise on Indian eras (Rieu iii 1013b, Ivanow 1504) and an Arabic *qaṣīdah* included in the *Nafḥat al-Yaman* (cf. *PL.* i p. 226 n.1). [*Riyāḍ al-wifāq* (summarised in Sprenger p. 166); *Ṣubḥ i gulshan* p. 96; Raḥmān 'Alī pp. 233–5].

Risālah dar jabr u muqābalah, (beg. *Ai ān-kih turā-st dhihn i thāqib*), a short metrical work interspersed with illustrations, etc., in prose: **Būhār** 223 (2) (A.H. 1227/1812 probably), **Ivanow** Curzon 579 (1) (early 19th cent.), **'Alīgaṛh** Subḥ. MSS. p. 21 no. 1 (A.H. 1249/1833–4), **Lahore** Panjāb Univ. (A.H. 1256/1840. See *OCM*. x/3 (May 1934) p. 101).

Edition: **Calcutta** 1812° (appended to the *Khulāṣat al-ḥisāb* of Bahā' al-Dīn al-'Āmilī. See *PL.* ii p. 13 (l)).

39. Dīwān **Kānhjī** Kāyast'h **'Aẓīmābādī.** [2]

Khizānat al-'ilm (beg. *Ḥamdī chū marātib i 'adad*), on arithmetic, geometry and astronomy, composed in 1229/1814 at 'Aẓīmābād (i.e. Patna), dedicated to Francis Hākns [probably Hawkins] and divided into a *muqaddamah*, ten *bābs* and a *khātimah*: **Ethé** 2261 (A.H. 1230/1815), **Ellis Coll.** M 218 (A.H. 1230/1815).

Edition: *Khazánat ul ilm, or The Treasury of Science, being a course of instruction in the various branches of Mathematics . . . Printed up to the 492nd page under the supervision of Dr. J. Tytler* [3] *. . . and completed . . . under the . . . supervision of . . . Mansúr Ahmed Bardwání.* **Calcutta** 1837°* (654 pp.).

[1] This title was borne, but possibly not in 1204/1789–90, by A'ẓam al-Umarā' Ghulām-Saiyid Khān, who was born in 1145/1732–3 (see *Gulzār i Āṣafīyah* pp. 158–78).

[2] 'Aẓīmābād = Patnah in Bihār. For Kāyast'h see *PL.* i p. 471 n.3.

[3] Cf. p. 20[15] *infra*.

40. **'Abd al-Raḥīm** "'Abdū" **Gōrak'hpūrī**, otherwise known as 'Abd al-Raḥīm Dahrīyah, travelled through Afghānistān with Mountstuart Elphinstone and W. Fraser [1808–9] and died in Calcutta. The *Kār-nāmah i Ḥaidarī* (for which see *PL.* i pp. 776, 1333) is described as "his famous work" in the *Catalogue of the Arabic and Persian manuscripts in the library of the Calcutta Madrasah*, p. 105. In that library are preserved five small volumes dated 1825 and 1826 containing his Persian translations from the Mathematical Course of Charles Hutton.

Shigarf bayān, [1] a miscellany containing *inter alia* (1) a history of the genesis and evolution of the human race (foll. 1–28b), (2) a brief autobiography (foll. 28b–32a), (3) an Arabic treatise on astronomy (foll. 40a–58b), (4) five important reasons for translating into Arabic and Persian the standard European works on astronomy, geography, and mathematics (foll. 62a–65a), (5) reasons for preferring the work of Simpson to that of Naṣīr al-Dīn Ṭūsī on Euclid's elements (foll. 69a–70): **Calcutta Madrasah** 175.

41. Nawwāb Shams al-Umarā' Mīr **Farkhundah 'Alī Khān** died in 1249/1833–4 according to the Āṣafīyah catalogue.

Tabdīl i suṭūḥ.

Edition: 1251/1835–6 (Āṣafīyah i p. 806 no. 13).

42. M. **Irtaḍā 'Alī Khān** died in 1251/1835–6 (see *PL.* i pp. 1038–9, 1344 ult.).

Nuqūd al-ḥisāb (beg. *Ba-ḥamd i Wāḥid i Rabb al-barāyā*), on arithmetic with special reference to the Hindu system, completed in 1235/1819 and divided into a *muqaddamah*, seven *bābs* and a *khātimah*: **Ivanow** 1st Suppt. 902 (A.H. 1241/1826).

Edition: 1260/1844 (Āṣafīyah i p. 820 no. 95).

43. Abū 'l-Qāsim *al-mushtahir bi-* **Ghulām-Ḥusain** b. Fatḥ-Muḥammad Karbalā'ī **Jaunpūrī** is the author of (1) *Anīs al-aḥbāb*, a commentary on Bahā' al-Dīn al-'Āmilī's Arabic treatise on the astrolabe, (2) *Iṣṭilāḥāt al-taqwīm*, and (3) *Zīj i Bahādur-Khānī* (for which see p. 99 *infra*).

[1] It seems possible that this title refers not to the whole MS. but to the first or to the first and second of the compositions contained in it.

Jāmiʿ i Bahādur-Khānī (beg. *ʿAnbarīn ṭirāzī kih*), completed in 1249/1833 and divided into a *muqaddamah*, six *khazīnahs* ((1) geometry, (2) optics, (3) arithmetic, (4) mensuration, (5) astronomy, (6) astronomical tables and almanacs) and a *khātimah*: *Dharīʿah* v p. 43 no. 176, **Ivanow** Curzon 580 (mid-19th cent.), **Rieu** iii 1038a (extracts only. Circ. A.D. 1850).

Edition: *A Book styled Jamy Bahadur Khanee containeing four sciences of Mathematicks that is Geomatry, Optics, Arithmetics and Stronomy. Selected out of the Arabic and Eenglish authors, didecated to Rajah Khan buhadur Khan Dalaour jung . . . in the year* 1834 . . . *By Golam hosin of Jan pore.* **Calcutta** 1835° (720 pp.).

Description (probably of this work): *Analysis and specimens of a Persian work on mathematics and astronomy* [author: Maulawī Ghulām-Ḥusain], *by the late John Tytler*[1] (in *JRAS.* iv (1837) pp. 254–72).

44. Ḥakīm **Sirāj al-Dīn Ḥasan.**

Dastūr al-ḥisāb (or *al-ḥussāb*), composed in 1250/1834–5: **Āṣafīyah** i p. 810 no. 207.

45. S. **Nūr al-Aṣfiyā** [b. Nūr al-ʿUlā b. Qamar al-Dīn] Aurangābādī (for whose grandfather see *PL.* i pp. 22, 1027[15], 1201) died at Ḥaidarābād on 20 Dhī-Qaʿdah 1255/25th January 1840[2] (see *Gulzār i Āṣafīyah* pp. 371–3, where nothing is said about works written by him).

(1) *Nūr al-ḥisāb*: **Āṣafīyah** i p. 812 no. 215 (A.H. 1223/1808).

(2) *Nūr al-muḥāsibīn*: **Āṣafīyah** i p. 820 no. 144.

46. It may be conjectured that Ḥāfiẓ **Aḥmad b. M. Maghribī** Tilimsānī Anṣārī Ṣāʾimī dedicated his work *Aʿẓam al-ḥisāb* to

[1] For whom cf. p. 18[21] *supra*. He translated into Arabic Robert Hooper's *Anatomist's vade mecum* (*Anīs al-musharriḥīn*, Calcutta, 1830 [-36°]) and some other works (see Ellis col. 700.)

[2] The date 1222 given as that of his death in the Āṣafīyah catalogue (p. 813) is perhaps the date of the composition of the *Nūr al-ḥisāb* placed in the wrong column.

Nawwāb Aʿẓam al-Umarāʾ M. Ghauth Khān "Aʿẓam" (d. 1855: see *PL.* i p. 897).[1]

(1) *Aʿẓam al-ḥisāb*: **Āṣafīyah** i p. 806 no. 139.

(2) *Mirʾāt al-ʿālam*: **Āṣafīyah** i p. 820 no. 71 (A.H. 1262/1846. Under Riyāḍī, but without further particularization of the subject).

(3) *Zubdat al-ḥisāb* (beg. *al-Ḥ. l. . . . a. b. ʿilm i ḥisāb bihtarīn i ʿulūm i ʿaqlī ast*), a short work in a *muqaddamah* and four *maqālahs*: **Ivanow** 1st Suppt. 899 (A.H. 1290/1874), **Āṣafīyah** iii p. 338 no. 394.

Edition: 1270/1853–4 (Āṣafīyah i p. 814 no. 63).

47. Mīrzā **Jaʿfar Khān Mushīr al-Daulah** (for whom see *PL.* i p. 1070) died in Jumādā II 1279/Nov.-Dec. 1862 (*Dharīʿah* vii p. 5 antepenult).

(*Kitāb al-ḥisāb*)[2] in a *muqaddamah*, six *bābs* and a *khātimah*, composed in 1262/1846, dedicated to Muḥammad Shāh Qājār, and said (*Dharīʿah* vii p. 4[23]) to be the first Persian work on modern arithmetic: *Dharīʿah* vii p. 5 no. 9 (where the work is not expressly said to have been published).

48. Nawwāb **Shams al-Umarāʾ** Bahādur Amīr i Kabīr M. **Fakhr al-Dīn Khān**, born in 1780, was eleven years old when his father, Abū 'l-Fatḥ Khān Tēgh-Jang, died. He himself died on 10 April 1863. His Urdu work *Sittah i Shamsīyah* was published in six volumes in 1256/1840 (see Āṣafīyah i p. 826, under *Riyāḍī i Urdū*). His eldest son, ʿUmdat al-Mulk M. Rafīʿ al-Dīn Khān, was the author of some astronomical works in Persian and of at least two scientific works in Urdu (see Āṣafīyah i p. 824 no. 60, p. 826 no. 61). [*Gulzār i Āṣafīyah* pp. 286–90; Beale *Oriental biographical dictionary* under Shams-ul-ʿUmra; *Madḥīyah i Shamsīyah* [in Urdu, 76 pp.], by M. Ghulām-Imām

[1] This is made probable by the date, 1270/1853–4, at which the *Zubdat al-ḥisāb* was published. There were, however, other persons who bore the title Aʿẓam al-Umarāʾ, among them the Ḥaidarābādī noble Arasṭū-Jāh mentioned on p. 18[1] *supra*.

[2] This is a quasi-title used by the author of the *Dharīʿah* for arithmetical works of which he did not know the real title.

Khān, Ḥaidarābād 1280/1863°; Niẓāmī Badāyūnī *Qāmūs al-mashāhīr* (in Urdu) ii p. 24.]

(1) ***Risālah dar bayān i aʿmāl i qaṭṭāʿ*** : **Āṣafīyah** i p. 810 no. 162.

(2) ***Shams al-handasah***, composed in 1241/1825–6 : **Āṣafīyah** i p. 818 nos. 19, 119.

Edition : 1251/1835–6 (Āṣafīyah i p. 818 no. 224. Cf. p. 816 no. 18).

49. Artillery Lieutenant August **Kržiž** was one of the seven Austrians who went to Persia in 1851 as teachers in the Dār al-Funūn College and the Military College [1] in Tihrān. He returned to Europe in 1859 (see Browne *Press and poetry* p. 154). In addition to works on gunnery he wrote :

(1) (***Kitāb dar tashrīḥ u tauḍīḥ i ʿilm i jarr al-thaqīl u ʿilm i ḥikmat i ṭabīʿī***), translated by M. Zakī Māzandarānī from the French of Lieut. A. K. : [**Ṭihrān** 1858°] (unpaginated).

(2) (***Kitāb i ḥisāb ba-ʿilm i handasah***), on geometry, similarly translated by M. Zakī Māzandarānī : [**Ṭihrān**] 1274/1858° (unpaginated).

(3) ***Mīzān al-ḥisāb***, on algebra, similarly translated by M. Zakī Māzandarānī : [**Ṭihrān**] 1274/1857° (375 pp.).

50. Najm al-Daulah [2] Mīrzā **ʿAbd al-Ghaffār Khān** b. ʿAlī Muḥammad **Iṣfahānī**, Chief Astrologer (*Munajjim-bāshī*) to Nāṣir al-Dīn Shāh and "Professor of all the exact sciences" in the Dār al-Funūn College, was born in 1255/1839–40 (so *Dharīʿah* vii p. 8[15]) and died on 14 Jumādā I 1326/14 June 1908 (so *Dharīʿah* iii p. 58[13], vii p. 8[15]).[3] Several of his mathematical and scientific works are mentioned in Browne's *Press and poetry* pp. 157–8.

[1] Some of the mathematical and scientific works produced by the teachers at these two colleges are recorded in Browne's *Press and poetry* pp. 157–63 and in *al-Dharīʿah ilā taṣānīf al-Shīʿah* under such titles as *al-Jabr wa-'l-muqābalah* and *al-Ḥisāb*. Only a few of these works and of analogous later works have been included in the present survey as specimens of these branches of literature or as illustrations of the activity of certain authors and translators.

[2] So *Dharīʿah*, but Najm al-Mulk in the Āṣafīyah catalogue.

[3] "He only died recently, in A.H. 1328 (= A.D. 1910), his age, according to current report, exceeding 90 years" (Browne *Press and poetry* p. 155).

(1) ***Bidāyat al-handasah*** : printed **Tihrān** (*Dharīʿah* iii p. 60).

(2) ***Bidāyat al-ḥisāb*** : printed 1322/1904–5 (*Dharīʿah* iii p. 58).

(3) ***Bidāyat al-jabr*** : printed **Tihrān** (*Dharīʿah* iii p. 58).

(4) ***Ḥisāb i jadīd*** : printed **Tihrān** (*Dharīʿah* vii p. 8 no. 27).

(5) ***Kifāyat al-handasah*** : see *Uṣūl al-handasah* below.

(6) ***Kifāyat al-ḥisāb*** : **Ṭihrān** 1291/1874 (Āṣafīyah i p. 818 no. 76).

(7) ***Uṣūl al-handasah***, or ***Kifāyat al-handasah***, in eight *maqālahs*, dedicated to Muẓaffar al-Dīn Shāh : **Tihrān** 1318/1900–1 (*Dharīʿah* ii p. 213 no. 830).

(8) ***Uṣūl i handasah*** : [**Persia**] 1292/1875 (Āṣafīyah i p. 806 no. 77).

51. Muhandis al-Mulk Mīrzā **Riḍā Khān** was one of the teachers at the Dār al-Funūn College (cf. Browne *Press and poetry* p. 158 (29)–(33)).

Hazār masʾalah i jabr u muqābalah : printed **Tihrān** (*Dharīʿah* v p. 87 no. 354).

52. Mīrzā **ʿAlī M. Khān Mutarjim i Humāyūn** is the author of *Dastūr i dānish*, containing *durūs wa-ḥikāyāt*, printed in Tihrān (*Dharīʿah* viii p. 153).

(1) ***Ḥisāb i ibtidāʾī***, in two parts : printed (*Dharīʿah* vii p. 7 no. 24).

(2) ***Ḥisāb i mufaṣṣal*** : **Tihrān** (*Dharīʿah* vii p. 11 no. 43).

(3) ***Ḥisāb i muqaddamātī*** : **Tihrān** (*Dharīʿah* vii p. 11 no. 44).

(4) ***Uṣūl i jabr u muqābalah*** : printed **Tihrān** 1331/1913 (*Dharīʿah* ii p. 179 no. 663 ; Mashhad iii, *fṣl.* 17, ptd. bks., no. 2).

53. **M. Ḥasan b. M. Ḥusain** al-Qārī.

Tuḥfah i Mukhtārīyah, composed in 1293/1876 and dedicated to Nawwāb Mukhtār al-Mulk: **Āṣafīyah** i p. 808 no. 52 (A.H. 1293/1876, autograph).

54. **Ḥaidar-Qulī b. Ḥusain-Qulī** Bayāt Mukhtārī Nishābūrī [so].

(1) *Ashkāl i baiḍī* (beg. *Baiḍī i musaṭṭaḥ saṭḥī ast*), composed in 1301/1883–4: *Dharī'ah* ii p. 112, **Majlis** 154 (A.H. 1301/1883–4).

(2) *Risālah i makhrūṭ u usṭuwānah* (beg. *Wa-ba'd chūn rasm i mujassamāt*), dedicated to Āṣaf al-Daulah, Governor of Khurāsān: **Majlis** 179 (A.H. 1302/1884–5).

(3) *Risālah i rasm i mujassamāt i mutashābih u qaṭ' i zā'id* (beg. *A. b. īn risālah īst dar ma'rifat i qaṭ' i zā'id*), composed in 1294/1877: **Majlis** 176.

55. **Āqā Khān b. Ḥusain-Qulī Khān** Muḥāsib al-Daulah was one of the teachers at the Dār al-Funūn College in Ṭihrān (cf. Browne *The press and poetry of modern Persia* p. 158).

Uṣūl i 'ilm i jabr u muqābalah: **Ṭihrān** 1305/1888° (216 pp.); 1310/1892–3 (*Dharī'ah* ii p. 179 no. 661).

56. Mīrzā **'Alī Khān Nāẓim al-'Ulūm,** one of the teachers in the Dār al-Funūn College (cf. Browne *Press and poetry* p. 155[1]), died circ. 1317/1899–1900.

(1) *Ḥisāb i jadīd,* known as *Ḥisāb i 'Alī Khān*: printed (*Dharī'ah* vii p. 8 no. 29).

(2) *Uṣūl i 'ilm i fizīk*: printed (*Dharī'ah* ii p. 200).

(3) *Uṣūl i jabr u muqābalah*: printed **Tihrān** (*Dharī'ah* ii p. 179 no. 662).

57. Mīrzā **Mūsā Khān** b. Maḥmūd Khān Miftāḥ al-Mulk[1] died in 1335/1916–17.

Ḥisāb i jadīd: **Tihrān** 1300/1882–3 (*Dharī'ah* vii p. 8 no. 30).

[1] This title presumably belongs to the father, not the son.

58. **Sh. Yūsuf b. M. Gīlānī.**

(1) *Ḥall al-'uqūd fī sharḥ ḥisāb al-jummal al-ma'hūd* (beg. *al-Ḥ. l. al-Wāḥid al-Aḥad*), composed in 1322/1904 "*dar ta'rīf i shumārah bā angushtān* '*ḥisāb i sar-angushtī*' *u shināsā'ī i asrār u ma'ānī i abjad hawwaz ḥuṭṭī*" (in Arabic or Persian ?): **Majlis** 761 (1).

(2) *Mukhtaṣar al-jummal* (beg. *Ba'd az ḥ. u th. bar Khāliq i Ma'būd*), on the same subject: **Majlis** 761 (2).

59. S. **Ḥusain Quds-al-Sharīfī,** entitled **Fahīm al-Sulṭān,** b. S. Taqī known as Mustaufī was born on 12 Dhū 'l-Qa'dah 1308/19 June 1891.

Ḥisāb i 128 [128 = Ḥusain]: printed (100 pp. *Dharī'ah* vii p. 7 no. 23).

60. Appendix

(1) *Alqāb al-rub'*: *Dharī'ah* ii p. 300 no. 1207 (MS. at Najaf in Khwānsārī's library).

(2) *A'māl Abī Bakr al-Khalīl al-tājir al-raṣadī* (beg. *Faṣl fī qismat al-muthallathāt al-qā'im al-zāwiyah wa-hiya muthallathāt al-uṣūl 'alā nisbat al-arithmāṭīqī*), on dividing right-angled triangles, measuring arcs, pulleys, the laws of reflexion, measuring the heights of inaccessible objects, etc.: **Blochet** ii 772 (18) (early 17th cent.).

(3) *Arba'īn* (beg. (in Mashhad MS. without *ḥamdalah*) *Īn risālah mushtamil ast bar chihil su'āl*), answers to forty questions relating to arithmetic: **Mashhad** iii, *fṣl.* 17, MSS., no. 9 (not later than 1166/1753).

(4) *Badī' al-ḥisāb,* a manual of arithmetic and geometry, by Mīrzā Rajab 'Alī Bēg b. Fāḍil Bēg: **Lucknow** 1263/1847* (91 pp.); **Cawnpore** 1267/1851* (78 pp.); place ? 1270/1853–4 (Āṣafīyah i p. 806 no. 265).

(5) *Baḥr al-jawāhir* (beg. *Yagānah Khudāy rā sitāyish*),

on mathematics and accountancy,[1] by 'Abd al-Wahhāb b. M. Amīn Shāhshahānī Ḥasanī Ḥusainī Iṣfahānī: *Dharī'ah* iii p. 32 no. 63, **Ma'ārif** ii 239 (76 foll. A.H. 1270/1853–4), **Chanykov** 125 (A.H. 1272/1856). Editions: **Tihrān** 1271/1854–5 (*Dharī'ah*, *loc. cit.*); 1297/1880 (*ibid.*).

(6) *Basīṭ al-ḥisāb* (beg. *Sp. u st. i bī-ḥadd wa-lā 'add ba-Yazdān i jahān*), in a *muqaddamah*, two *bābs* and some *faṣls*, by 'Ubaid Allāh b. Sh. 'Īsā Ṣiddīqī Suhrawardī Gōpāmawī[2]: **Rāmpūr** (Nadhīr Aḥmad 246).

(7) *Bīkat Chintāmanī*, a Persian version[3]: **Browne** Suppt. 210 (King's 66. Palmer p. 25).

(8) *Bisāṭ i gharīb*, by M. Naṣīr al-Dīn Ḥaidarābādī. Edition: 1291/1874 (Āṣafīyah i p. 806 no. 34, under Riyāḍī, but without mention of the precise subject).

(9) *Chihil su'āl*: *Dharī'ah* v p. 315 no. 1505 (MS. presented in 1166/1753 to the Imām Riḍā Library at Mashhad: see no. (3) above.

(10) *Ḍarb i sittīn*: **Āṣafīyah** i p. 818 nos. 143, 111. Edition: 1299/1882 (Āṣafīyah i p. 818 no. 230).

(11) *Dastūr i ta'līm i ḥisāb i muqaddamātī*, by Ḥabīb Allāh Ṣaḥīḥī: printed (*Dharī'ah* viii p. 152).

[1] Works on the *'ilm i siyāq*, *'ilm i siyāqat* (cf. Dozy), or *'ilm i istīfā*, contain varying amounts of mathematical matter, but they will be dealt with in a later volume of the present survey. For this subject see *Die Resālā-ye Falakiyyē des 'Abdollāh ibn Moḥammad ibn Kiyā al-Māzandarānī. Ein persischer Leitfaden des staatlichen Rechnungswesens* (*um 1363*). *Herausgegeben von W. Hinz* (Wiesbaden 1952) and the works referred to in the editor's introduction (e.g. A. Zeki Velidi Togan's Istānbūl facsimile of the four treatises, (1) *Sa'ādat-nāmah* [Ayā Sōfyah 4190], by Falak i 'Alā-yi Tabrīzī (A.D. 1307), (2) *Risālah i Falakīyah* [Ā.Ṣ. 2756], (3) *Shams al-siyāq*, composed at Harāt circ. A.D. 1441 by 'Alī Shīrāzī [MS. at Istānbūl], and (4) *Jāmi' al-ḥisāb*, composed A.D. 1337–8 [MS. at Qōnyah]). For Indian and other works of this kind cf. Rehatsek p. 17 no. 29, Āṣafīyah i p. 810 no. 311, Berlin 493 (2), Rieu ii 799a, iii 990a, *OCM*. x/3 p. 99, Blochet iv 2168 (1), Browne Suppt. 439, Ethé 2125, Berlin 78 (2), 524 (1), 524 (2), Bānkīpūr Suppt. ii 2042, *OCM*. x/3 p. 101, Rieu iii 995b, *OCM* x/3 p. 100, Ivanow 2nd Suppt. 1096 (2), Āṣafīyah i p. 806 no. 316, p. 810 nos. 315, 317–20, p. 812 no. 313, p. 820 no. 314, Leyden iii p. 77 no. 1039 and Rieu 804a. For printed works see also Edwards coll. 386, 581, and *Dharī'ah* viii p. 225.

[2] For Gōpāmau see *PL*. i p. 915 n.1.

[3] Evidently of the work referred to by Garcin de Tassy (i p. 389) in the words "CHINTAMAN ou CHINTAMANI est l'auteur d'un ouvrage sur le calcul ou l'arithmétique, écrit en braj-bhâkhâ, et dont on trouve un manuscrit (no. 66) en caractères nasta'lics dans la bibliothèque de l'Université de Cambridge [*sic*] sous le titre de *Bîkat*.

(12) *Durj al-jawāhir wa-burj al-zawāhir* (beg. *Wa-ba'd īn mukhtaṣarī-st dar 'ilm i misāḥat nām i ū D. al-j . . . kih az bahr i khizānah i . . . Khudāwand Amīr i kabīr Isfahsālār i 'ālam . . . Fakhr al-Daulah wa-'l-Dīn . . . Qāmi' al-kafarah wa-'l-mushrikīn Malik mulūk al-umarā' fī 'l-'ālamīn Pahlawān i Jahān Ṣāḥib-qirān i āfāq . . . A'ẓam Tāzīk Abū Bakr Ẓahīr Amīr al-mu'minīn*[1]), a short anonymous treatise in three sections dealing with "la métrologie des surfaces, des solides, des mesures sur le terrain, du jaugeage des fleuves, etc.": **Blochet** ii 772 (6) (early 17th cent.).

(13) *Fawā'id al-afkār fī 'ilm al-firkār*, by Farīd al-Dīn Aḥmad: **Āṣafīyah** i p. 818 no. 166.

(14) *Ḥisāb i 'ilmī u 'amalī*, for secondary schools, by Abū 'l-Ḥasan Arjmand Sāwajī (cf. *PL*. i p. 1188 (22)): **Lahore** A.H.S. 1306/1927* (264 pp.).

(15) *Ḥisāb-nāmah*, in seven *bābs*, by Anand Kāhan b. Hēm Rāj Kāyat'h Guwāliyārī: **Lahore** Panjāb Univ. (four *bābs* only, acephalous. N.d. See *OCM*. x/3 (May 1934) p. 100).

(16) *al-Irshād*, by 'Abd al-Raḥīm b. Aḥmad Ḥusain: **Āṣafīyah** i p. 818 no. 157 (under Riyāḍī, but without mention of the precise subject).

(17) *Irshād al-ḥussāb*, by Abū 'l-Qāsim surnamed (*al-mulaqqab bi-*) Fuyūḍāt: printed **Tabrīz** (*Dharī'ah* i p. 513 no. 2514).

(18) *al-Jabr*, by Abū 'l-Ḥasan Arjmand Sāwajī (cf. no. (14) above): **Lahore** A.H.S. 1306/1927* (194 pp. Mufīd i 'Āmm Pr.).

(19) *Jabr u muqābalah i qadīm*: **Āṣafīyah** i p. 808 no. 124 (A.H. 1088/1677).

(20) *al-Ja'farīyah fī 'l-masā'il al-ḥisābīyah* (beg. *Ḥ. u th. Khudāwandī-rā kih wujūd i har maujūd*), in a *muqaddamah*, five *maqālahs* and a *khātimah*, dedicated to Shāh Sulṭān Ja'far by Qawām al-Dīn Ḥusain b. Shams al-Dīn M. al-Khafarī

[1] This prince is identified by Blochet (incorrectly, it would seem) with the Atābak of Ādharbāyjān "Mohammed Pehlevan Djihan, fils de Shems ed-Dîn Iltukuz", who died in 581/1186.

[vocalisation ?]: *Dharī'ah* v p. 109 no. 455 (where a MS. at Najaf is mentioned).

(21) ***Khulāṣah i Hāshimī,*** by Āqā Hāshim Shāh. Edition: 1313/1895–6 (Āṣafīyah i p. 810 no. 263, under Riyāḍī, but without mention of the precise subject or the place of publication).

(22) ***Khulāṣah i riyāḍīyāt i mutawassiṭah,*** by Bī-rashk Anwārī: printed **Tihrān** A.H.S. 1326/1947–8 (*Dharī'ah* VII p. 227).

(23) ***Ma'din al-ḥisāb,*** by Bīm [Bhīm ?] Rāj: **Cambridge** 2nd Suppt. 90 (1) (136 foll.).

(24) ***Majmū'ah i riyāḍī:*** printed **Persia** (Āṣafīyah i p. 820).

(25) ***Makhzan al-asrār:*** **Āṣafīyah** i p. 820 no. 118 (under Riyāḍī, but without mention of the precise subject).

(26) ***Mir'āt al-ḥisāb,*** by M. Māh [doubtless identical with Khwājah M. Māh, who wrote a commentary on the *Khulāṣat al-ḥisāb*, for which see *PL*. ii p. 12 (h)]: **Āṣafīyah** i p. 820 no. 96.

(27) ***Miṣbāḥ al-ḥisāb:*** **Āṣafīyah** i p. 820 no. 134.

(28) ***Mīzān al-ḥisāb,*** by Qādir 'Alī Khān. Edition: 1265/1849 (Āṣafīyah i p. 820 no. 59).

(29) (***Mukhtaṣar dar 'ilm i misāḥat***) (beg. *Sp. i bī-q. u ḥ. i bī-'adad i Ḥakīmī kih āsmān i mudawwar bah pargār i qudrat*), in eight *bābs*: **Blochet** ii 772 (9) (early 17th cent.).

(30) ***Muntakhab al-'ajā'ib,*** on arithmetic, by Gōpāl Sing'h: **Siyālkōt** [18 ?*] (Chashmah i Faiḍ Pr. 34 pp.).

(31) ***Nādirīyah,*** apparently[1] a prose work on arithmetic by M. Jalāl b. Mullā Ḥusain: **Rehatsek** p. 20 no. 34 (2).

(32) ***Nāṣir al-ḥisāb:*** **Āṣafīyah** i p. 820 no. 184.

(33) ***Qā'idah i kullīyah,*** by M. Faiyāḍ al-Dīn Khān. Edition: 1285/1868–9 (Āṣafīyah i p. 818 no. 273, under Riyāḍī, but without mention of the precise subject or the place of publication).

[1] Rehatsek's description of the collectaneous MS. which contains this work is not as clear as it might be.

(34) ***al-Qisṭās al-mustaqīm,*** on arithmetic, in two *rukns* each subdivided into *maqālahs*, defective at both ends in the Mashhad MS. and therefore lacking the author's name, but doubtless identical with the work of this title by "Dailamī", which is one of the sources of the anonymous arithmetical tract preserved in Bānkīpūr xi 1040: **Mashhad** iii, *fṣl.* 17, MSS., no. 146.

(35) (***Risālah dar 'ilm i handasah***) (beg. *al-Ḥ. l. R. al-'ā.*), in a *muqaddamah*, two *maqālahs* and a *khātimah*: **Cairo** p. 520.

(36) ***Risālah dar 'ilm i handasah,*** in a *muqaddamah* and two *maqālahs*: **Lahore** Panjāb Univ. (62 foll. See *OCM*. x/3 (May 1934) p. 101).

(37) (***Risālah dar 'ilm i handasah***): **Lindesiana** p. 142 no. 717a (circ. A.D. 1760).

(38) ***Risālah dar 'ilm i ḥisāb,*** by Ḥasan Tūnī: **Kapūrt'halah** (A.H. 1160/1747. See M. Shafī' in *OCM*. iii/4 (Aug. 1927) p. 5).

(39) ***Risālah dar 'ilm i ḥisāb:*** **Leningrad** Univ. no. 406 (Salemann-Rosen p. 15).

(40) ***Risālah dar 'ilm i ḥisāb*** (beg. *Jam'* [read *Jamī'* ?] *i maujūdāt dū qism ast wājib al-wujūd u mumkin al-wujūd*): **Madrās** 502 (A.H. 1351/1932–3).

(41) (***Risālah dar 'ilm i ḥisāb***) (beg. . . . (at end of *muqaddamah*) *az kutub i mutaqaddimān hīch kitābī muhadhdhab u mukhtaṣar u āsān ba-Pārsī na-yāftam wājib dīdam kih dar-īn bāb risāla'ī bi-pardāzam*), in twenty-four *bābs*: **Majlis** 640 (9).

(42) (***Risālah dar 'ilm i misāḥat***) (beg. . . . *a. b. bi-dān-kih īn kitāb uṣūl i ū bar sih nau' ast awwal ma'rifat i ālāt i misāḥat u thānī ma'rifat i ashkāl u thālith ma'rifat i ṭuruq i misāḥat ammā ālāt i misāḥat sih ast dhirā'* . . .): **Blochet** ii 772 (10) (early 17th cent.).

(43) ***Risālah dar 'ilm i misāḥat*** (beg. *A. b. īn risālah īst dar 'i. i m. u ān mushtamil bar chand faṣl ast Faṣl i awwal dar dhar'ī kih Banī Hāshim qarār dādah and mashhūr ba-gaz i shar' kih ma'mūl i Khurāsān-ast*): **Rieu** Suppt. 421 (1) (A.H. 1233/1818).

(44) (***Risālah dar 'ilm i misāḥat***) (beg. *al-Ḥ. l. R. al-'ā. wa-'l-ṣ.* . . . *a. b. īn risālah īst dar iṣlāḥ* [read *iṣṭilāḥ* ?] *i ahl i*

misāḥat Faṣl dar ān-kih īn sawād u Baṣrah u kuwar i Ahwāz u nawāḥī i Fārs): **Blochet** ii 772 (11) (early 17th cent.).

(45) ***Risālah dar 'ilm i misāḥat*** : **Browne** Suppt. 676 (A.H. 1245).

(46) (***Risālah dar 'ilm i riyāḍī***), by 'Abd al-Wāḥid b. M. Būbakānī : **Āṣafīyah** iii p. 750.

(47) ***Risālah i 'aqd i anāmil*** (beg. *Ba'd az ḥ. i Parwardgārī kih aṣnāf i alṭāf*), a short tract "*dar ḥisāb i 'uqūd i aṣābi'* ", probably (*'alā 'l-iḥtimāl*) by Sharaf al-Dīn Yazdī [1] (for whom see *PL.* i p. 283) : **Mashhad** iii, *fṣl.* 17, MSS., no. 67, **Blochet** ii 772 (24) (early 17th cent.).

(48) (***Risālah i 'aqd i anāmil***), on "the manner of counting from 1 up to 10,000 on the fingers, which is not unknown and may be found recorded in the Farhang-i-Jehangyri ; a method like this is practised in the bazárs when people wish to strike secret bargains" : **Rehatsek** p. 220 no. 17 [(5)].

(49) ***Risālah i arithmaṭīqī*** : **Lindesiana** p. 114 no. 704 (M. Shāh's 18th regnal year [A.H. 1148–9/1735–6]).

(50) ***Risālah i handasah*** : **Āṣafīyah** i p. 812 no. 218.

(51) ***Risālah i Rafī'īyah*** (beg. *In lauḥ i mustaṭīl kih pargār i nisbat ast . . . pargār i mutanāsibah a j f a k l ālatī ast mushtamil bar dū sitārah*), on *pargār-shināsī* and *handasah*, by M. Rafī' (?) : **Majlis** 177 (defective. 41 foll.).

(52) ***Risālah i Shihābīyah*** (beg. *al-Ḥ. l. 'l. 'aṭā'uhu lā yu'addu wa-lā yuḥṣā*), dedicated by Maḥmūd b. Badr al-Dīn al-Īrānshāhī to a courtier (*muqarrab al-mulūk wa-'l-salāṭīn*) entitled Shihāb al-Daulah wa-'l-Dīn and divided into two *bābs*, of which the first, in thirty-five *faṣls*, deals with whole numbers (*ṣiḥāḥ*) and the second, in twenty *faṣls*, with fractions (*kusūr*) : **Gotha** 37 (26 foll.).

(53) ***Risālah i tasṭīḥ*** : **Āṣafīyah** i p. 810 no. 14.

(54) ***Shabīkah*** [*Risālah i shabīkah, sic* ?], apparently [2] a

[1] The Mashhad cataloguer does not state his reasons for suggesting this authorship.

[2] Rehatsek's description of the collectaneous MS. which contains this work is not as clear as it might be.

metrical work on arithmetic and geometry : **Rehatsek** p. 20 no. 34 (1).

(55) ***Shihābīyah*** : see ***Risālah i Shihābīyah***.

(56) ***Tabṣirat al-ḥisāb*** : **Lindesiana** p. 222 no. 699b ("selections". A.H. 1142/1729–30).

(57) ***Tabṣirat ūlī 'l-albāb fī 'ilm al-ḥisāb*** (beg. *al-Ḥ. l. al-munazzah 'an idrāk al-anām* [read *al-afhām* ?]) : **Chanykov** 128 (c).

(58) ***Taisīr al-maṭlūb fī a'māl al-juyūb***, by Ḥāfiẓ Aḥmad : **Āṣafīyah** i p. 808 no. 158.

(59) ***Tashrīḥ fī 'ilm al-tasṭīḥ***, by Ṭāhir al-Ḥusainī : **'Alīgaṛh** Subḥ. MSS. p. 22 no. 5.

(60) ***Tuḥfat al-majālis*** : **Āṣafīyah** i p. 808 no 212 (under Riyāḍī, but without mention of the precise subject).

(61) ***Tuḥfat al-rashād*** (beg. *Maujūdī kih kunhash*), dedicated by an anonymous author to Bālā-prashād, son of Chandū La'l, and divided into six *muqaddamahs* and six *faṣls* : **Ivanow** Curzon 582 (20 foll. 19th cent.).

(62) ***Wiṣālīyah***, by Ḥamīd al-Wiṣālī : **Āṣafīyah** i p. 820 no. 172 (A.H. 1233/1818. Under Riyāḍī, but without specification of the precise subject).

(63) ***Zubdat al-ḥisāb***, by M. Ṣāliḥ : **Lindesiana** p. 195 no. 699a (A.H. 1142/1729).

B. WEIGHTS AND MEASURES

61. [Mīr] **M. Mu'min b. 'Alī Ḥusainī** [**Astarābādī**] [1] is mentioned in the *Haft iqlīm* (no. 1172) as being at the time of writing [circ. 1002/1593–4] in the service of Muḥammad-Qulī Quṭb-

[1] **Astarābādī** : so Firishtah, Iskandar Bēg, etc., doubtless correctly, though he himself does not append this word to his name. He is evidently a different person from Mīr M. Mu'min [father's name not ascertained] Ḥusainī Astarābādī [Makkī], who completed in 1069/1659 a *risālah fī 'l-raj'ah* (I.Ḥ. no. 1393), apparently in Arabic, gave an *ijāzah* (I.Ḥ. no. 77) to M. Bāqir b. M. Taqī al-Majlisī (b. 1037/1627–8 or 1038/1628–9 : see *PL.* i pp. 196, 1132[2], 1256–7) and is described in the *Amal al-āmil* (p. 67[28]) as a [deceased] resident of Mecca (*al-Amīr M. Mu'min al-Astarābādī sākin Makkah 'ālim fāḍil faqīh muḥaddith ṣāliḥ 'ābid shahīd lahu risālah fī 'l-raj'ah, min al-mu'āṣirīn*). Cf. *Qiṣaṣ al-'ulamā'* p. 243 ; *Nujūm al-samā'* pp. 82–3, where the two persons are treated as one.

Shāh [of Golconda, A.H. 989–1020/1581–1611], having gone to the Deccan and risen to high favour in the reign of his predecessor, Ibrāhīm Quṭb-Shāh [957–89/1550–81]. According to the *Tārīkh i 'ālam-ārāy i 'Abbāsī* (in which he is described as still alive in 1025/1616 at the time of writing) he was a nephew (*khwāhar-zādah*) of Mīr Fakhr al-Dīn Sammākī (for whom see *PL.* i pp. 17, 1198), was appointed instructor to the *shāh-zādah* Sulṭān Ḥaidar Mīrzā (born in, or about, 962/1555, *'Ālam-ārā* p. 101[13]) by Shāh Ṭahmāsp, left Persia after the prince's death [16 Ṣafar 984/15 May 1576] and the accession of his brother Ismā'īl II [later in the same year], entered the service of Muḥammad-Qulī Quṭb-Shāh and became Prime Minister.[1] Firishtah, who was his contemporary in the Deccan at the court of a neighbouring dynasty, gives a somewhat similar account of him[2] and quotes a number of his verses in discussing the reign of Muḥammad-Qulī Quṭb-Shāh. According to Taqī Kāshī (Sprenger p. 42) he was at Kāshān in 987, but this date needs confirmation.

[1] The text as quoted in the *Nujūm al-samā'* differs to some extent from that of the Ṭihrān lithograph (in which, for example, there is no reference to the treatise on prosody) and runs as follows: *Mīr M. Mūmin i Astarābādī az sādāt i 'iẓām i Astarābād u khwāhar-zādah i Amīr Fakhr al-Dīn i Sammākī ast bisyār fāḍil u mutadaiyin u nīkū-akhlāq u ṣāḥib-ṭabī'at būd gāhī ba-naẓm i ash'ār mail mī-numūd u qaṣā'id u rubā'īyāt i marghūb dārad u dar 'ilm i 'arūḍ risāla'ī taṣnīf kardah kih tā ghāyat dar ān 'ilm mithl i ān risālah ta'līf na-numūdah and u dar ṣalāḥ u taqwā darajah i 'ālī dāsht u ba-ta'līm i shāh-zādah i 'ālamiyān Ḥaidar Mīrzā qiyām mī-numūd u ba'd az qaḍīyah i hā'ilah i Mīrzā u istīlā-yi Ismā'īl Mīrzā tāb i muqāwamat* [Ṭihrān text: *tawaqquf*] *i Īrān na-y-āwardah ba-jānib i Hind u Dakan raft u ba-jihat i wufūr i tashaiyu' mulāzamat i Sulṭān Muḥammad-Qulī Quṭb-Shāh ikhtiyār numūd u dar ān-jā ba-ghāyat mu'tabar shud u martabah i wakālat u pīshwā'ī yāft aknūn kih tārīkh i Hijrī ba-khams wa-'ishrīn wa-alf rasīdah dar qaid i ḥayāt ast u mustaḥiqqīn i har diyār kih* [sic] *ba-wasīlah i ū az ān silsilah* [i.e. *silsilah i 'alīyah i Quṭb-Shāhīyah*, previously mentioned in the Ṭihrān text] *tamattu' mī-yāband.*

[2] Firishtah's text as quoted in the *Nujūm al-samā'* differs in some respects from that lithographed by Nawal Kishōr and runs as follows: *Mīr M. Mūmin i Astarābādī kih ābā wa-ajdādash nazd i salāṭīn i Īrān mu'azzaz u mukarram būdand u khwud nīz dar 'ahd i Shāh Ṭahmāsp i Ṣafawī mu'allim i shāh-zādah Sulṭān Ḥaidar Mīrzā būd az qarīb i bīst u panj sāl wakīl al-salṭanat i īn dargāh ast u saiyid i ma'zī ilaih dar jamī' i 'ulūm i ma'qūl u manqūl mutabaḥḥir u a'lam i 'ulamā-yi 'aṣr i khwud ast dar taqwā u zuhd u nīk-nafsī u ḥusn i khulq 'adīl u naẓīr i khwud na-dārad u shi'r i nīk mī-gūyad u kamāl i ahlīyat dārad u az hamah khwushtar ān-kih Sulṭān Muḥammad-Qulī Quṭb Shāh ba-wājibī qadr u martabah i ān buzurgwār shinākhtah murīdwār* [Nawal Kishōr *murīdānah bā ū*] *sulūk mī-numāyad u daqīqa'ī az lawāzim i tawāḍu' u takrīm i ū firū na-mī-gudhārad u chūn i'timād i tamām bar iṣābat i ra'y i ān raushan-ḍamīr dārad jamī' i muhimmāt khuṣūṣ kārhā-yi buzurg ba-ū rujū' kard*[*ah khwud bā birādarān u nadīmān bah lahw u la'b u 'aish u ṭarab mashghūl-ast . . .*].

Copies of his *dīwān*, the *Dīwān i Mu'min*, are described by Ethé (no. 1530) and Sprenger (p. 506). For his work on prosody, completed in 1007/1598–9 and dedicated to Muḥammad-Qulī Quṭb-Shāh, see Sipahsālār ii p. 442 no. 1080.

[Taqī Kāshī (Sprenger p. 42); *Haft iqlīm* no. 1172; Firishtah, Bombay 1831–2, ii p. 341, [Lucknow] 1281, ii p. 173 (cf. *Nujūm al-samā'* p. 83, where there are some differences of reading); *Tārīkh i 'ālam-ārāy i 'Abbāsī* p. 109; *Safīnah i Khwushgū* ii no. 187; *Ātash-kadah* p. 144 (no. 322); *Makhzan al-gharā'ib* nos. 2315 and 2317 (which probably relate to the same person in spite of the distinction drawn between Mīr M. Mu'min Sammākī [cf. *PL.* ii p. 32[6]] and Mīr M. Mu'min Astarābādī); *Sham' i anjuman* p. 446].

(***Risālah i miqdārīyah***) or (***Risālah dar auzān u maqādīr***) (beg. *Ba'd az ḥ. u sp. i afzūn az ḥadd u miqdār*), on the weight of coins and on legal measures, composed for Muḥammad Quṭb-Shāh [A.H. 1020–35/1612–26] and divided into a *muqaddamah*, a *faṣl* and a *khātimah*: I.Ḥ. 1269, Fonahn 334, **Mashhad** iii, *fṣl.* 17, nos. 95 (25 foll. Not later than 1067/1656–7), 66, **Būhār** 220 (19th cent.), **Āṣafīyah** ii p. 1732 no. 31 (8), **Ethé** 2310 (extracts only).

62. The weights used in medicine are the subject of the fifth *tashkhīṣ* in the *Tuḥfat al-mu'minīn* dedicated to Shāh Sulaimān (A.H. 1077–1105/1666–94) by Mīr M. Mu'min Tunakābunī (see Rieu ii 476–8, etc.). For similar chapters in medical and other works see Ethé ii p. 598, Fonahn p. 110, etc.

63. **M. 'Alī "Ḥazīn"** Jīlānī was born at Iṣfahān in 1103/1692 and died at Benares in 1180/1766 (see *PL.* i pp. 840–9, 1336).

(***Risālah i auzān i shar'ī u 'urfī***) (beg. *al-Ḥ. l. R. al-'ā. ḥamd*[an] *kathīr*[an] . . . *wa-sallama taslīm*[an] *wa-ba'd afqar fuqarā' bāb Allāh*), a short tract on the weight of coins and on legal measures (in Khurāsān according to Rieu): **Bānkīpūr** iii p. 232 (A.H. 1178/1764–5), **Rieu** ii 483b (A.H. 1213/1799), 483b (transcribed from the preceding in 1246/1830), **Ivanow** Curzon 502 (7) (early 19th cent.).

64. **'Abd Allāh b. M. Ashraf Ṣiddīqī** must have flourished in the second half of the eighteenth century or early in the nineteenth.

Taḥqīq al-auzān (beg. *Ḥ. u sp. lā'iq i Kirdigārī-st kih*): Fonahn 311, **Ivanow** Curzon 612 (1) (11 foll. A.H. 1249/1834).

Edition: **Lucknow** 1264/1848°* (followed, on p. 26, by the *Taḥqīq al-buḥrān* of M. Badr al-Dīn b. Jamāl al-Dīn).

65. Sh. **Ḥabīb Allāh** Sharīf **Kāshānī** [b. 'Alī-madad Sāwajī] was born at Kāshān in 1262/1846 and died there on 23 Jumādā II 1340/21 Feb. 1922. His Persian work *Wasīlat al-ma'ād wa-dharī'at al-'ibād*, on the merits of the Prophet's descendants, was completed in 1287/1870 and lithographed at Tihrān in 1326/1908 (see Mashhad v p. 348). Another Persian work, *Maṣābīḥ al-ṣā'imīn*, was printed in Persia in 1363/1946 (see Mashhad v p. 324). He wrote Arabic commentaries on the *Sūrat al-Fatḥ* (Tihrān 1322/1904: see Mashhad iv p. 472), the *Sūrat al-Kauthar* (title: *Durrat al-durar*. Edition: Tihrān 1326/1908: see Mashhad iv p. 487) and the *Sūrat al-Ikhlāṣ* (appended to the preceding: see Mashhad iv p. 471). [Mashhad iv p. 472; Brockelmann *Sptbd.* ii p. 833.]

Tauḍīḥ al-bayān fī tashīl al-auzān, completed in 1294/1877.

Editions: 1294/1877 (Āṣafīyah iii p. 338, where the author's name is given as 'Alī b. Mudrikah); **Tihrān** 1313/1896 (*Dharī'ah* iv p. 491).

66. M. **Ashraf 'Alī Lak'hnawī** was editor of a part of Ibn Sīnā's *Qānūn* (*Ḥummayāt i Qānūn i Shaikh al-Ra'īs*, Lucknow 1296/1879°) and of Sadīd al-Dīn al-Kāzarūnī's *Mughnī*[1] (*Mughnī sharḥ al-Mūjaz al-mushtahir bah Sadīdī*, Lucknow 1878°).[2]

al-Fawā'id al-Quṭbīyah fī taḥqīq al-auzān al-ṭibbīyah: **Lucknow** 1307/1890° (appended to Mīrzā M. Mahdī's edition of the last two *fanns* of the "*Sadīdī*" [i.e. the Arabic *Mughnī* of Sadīd al-Dīn al-Kāzarūnī]); 1892° (apparently a separate edition. 20 pp.).

67. S. **Aḥmad** b. Ibrāhīm[3] Mūsawī Ḥusainī **Dizfūlī** Ḥā'irī, a resident of Karbalā'.

[1] Cf. Brockelmann *Sptbd.* i p. 825.

[2] This edition, unlike that of 1307/1890° mentioned below, does not contain Ashraf 'Alī's own *al-Fawā'id al-Quṭbīyah*.

[3] Aḥmad b. Ibrāhīm: so in the Mashhad catalogue. Edwards calls him Ibrāhīm Aḥmad Mūsavī Ḥusainī.

Qisṭās al-auzān, on the *niṣāb i zakāt*, etc., and the equivalent weights and measures in various Islamic countries: **Bombay** 1308/1891° (19 pp. Cf. Mashhad v p. 605).

68. Appendix

(1) *Risālah dar bayān i auzān*: **Āṣafīyah** i p. 810 no. 190.

(2) *Risālah dar bayān i miqdār i dhirā' i Makkah*: **Leningrad** Univ. no. 366a (Salemann-Rosen p. 15).

(3) *Risālah i auzān u mikyāl* [*makāyīl*?] *u muskhah-jāt i mutafarriq*: **Āṣafīyah** ii p. 952 nos. 399 and 253 (under *Ṭibb i Yūnānī*).

(4) *Risālah i ḥisāb i kurr*: **Āṣafīyah** i p. 810 no. 208.

C. ASTRONOMY AND ASTROLOGY

69. **Teukros** wrote in the first century of the Christian era an astrological work, *Ta paranatellonta tois dekanois*, which is now lost, but of which passages are quoted in other Greek works (Browne Volume p. 360[14]) and which was known in a translation from a Pahlawī version to Abū Ma'shar, who died in 272/886 (Browne Volume p. 360[25]). In Pahlawī the normal transcription of Teukros would be Tēwkrōs, but the sign representing *ēw* could also be read *īv*, *vī*, *īn*, *nī*, *nē*, etc., while that representing *rō* could be read *lō*, *rū*, *lū*, etc. (Browne Vol. pp. 362–3). Consequently in Arabic works the name appears in the corrupt forms Tīnkalūs, Tankālūs and Ṭīnqarūs. Finally in the Arabic forgery *al-Filāḥat al-Nabaṭīyah* (A.H. 318/930: see Brockelmann i 242, *Sptbd.* i 430) it is given the Aramaic form **Tankalūshā**,[1] which after the fourth/tenth century displaces the earlier corruptions. These facts and other relevant matters are set forth in an article, *Tracce di opere greche giunte agli Arabi per trafila pehlevica*, contributed by C. A. Nallino to *A volume of Oriental studies presented to E. G. Browne*, Cambridge 1922, pp. 345–63.

(*Risālah dar aḥkām i darajāt*) (beg. *al-Ḥ. l. . . . ch. g.*

[1] Pronounced Tankalōshā, Tangalōshā, Tanglōshā by different lexicographers. A final improvement was to write Tankalūshāh.

mu'allif i īn risālah malik al-ḥukamā . . . [name [1] mutilated] *i Bābilī*), an untitled work [possibly a version of the *Paranatellonta*] explaining the methods of foretelling the future of men born under different constellations: **Ivanow** 1492 (1) (20 foll. Headings not filled in. A.H. 962/1555), possibly also **Leningrad** Mus. Asiat. (Persian translation of an astrological work by Tankalūshā. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 493).

70. Claudius **Ptolemaeus**, in English Ptolemy, in the Islāmic languages Baṭlamyūs,[2] Baṭlaimūs [3] or Baṭlīmūs [4] (to which the Arabs append al-Qalūdhī = Claudius), was an Egyptian and observed at Alexandria in the reigns of Hadrian (A.D. 117–38) and Antoninus Pius (A.D. 138–61) (see *Ency. Brit.*, etc.).

(1) *Karpos* [Grk. = Fruit], sometimes called *Centiloquium* (Lat.) or, in English, *Centiloquy*, a collection of a hundred astrological aphorisms.

Persian translation (with the text) of an Arabic version [5]: (*Tarjamah* (or *Sharḥ*, or *Tafsīr*) *i Thamarah i Baṭlamyūs* (or *Baṭlīmūs*)), or (*Ṣad kalimah i Baṭlīmūs*), (beg. *al-Ḥ. l. ḥ. al-shākirīn . . . ba-ḥukm i ishārat i makhdūm*), a translation and commentary by Naṣīr al-Dīn Ṭūsī (cf. *PL.* ii pp. 6, 52–60), completed at Marāghah on 20 Rajab 663/8 May 1265 (so Brockelmann *Sptbd.* i p. 932 no. 54e) or 9 Jumādā I 670/13 December 1271 (so Blochet ii p. 51[18]) at the request of Bahā' al-Dīn M. b. Shams al-Dīn M. [Juwainī, who died in 678/1279: see Browne *Lit. Hist.* iii pp. 21–2]: Ḥ. Kh. ii p. 496, I.Ḥ. 567, 1814, **Blochet** MSS. arabes des nouvelles acquisitions 4731 (A.H. 672/1273–4), ii 777 (A.H. 806/1403–4), i 118 (15th cent.), **Āyā Ṣōfyah** 2695 (42 foll. A.H. 696/1297. Krause p. 505), **'Umūmīyah** 4640 (2) (38 foll. A.H. 739/1338. Krause p. 504 (t)), **Fātiḥ** 5412 foll. 68–100 (A.H. 755/1354. Krause p. 505), **Leyden** iii p. 145 no. 1172 (old), 1173 (fragment), **Bodleian** 1510 (A.H. 868/1463–4), iii 2738 (A.H. 1079/1669), 2739–40, **Ethé** 2231 (A.H. 1017/1608), **Cureton-Rieu** p. 197b

[1] It seems highly probable that the mutilated name is Tankalūshā.
[2] Cf. *Farhang i Nafīsī* i p. 613.
[3] Cf. *Tāj al-'arūs* iv p. 110, l. 10 from foot (*bi-fatḥ fa-sukūn fa-fatḥ*).
[4] Cf. *Farhang i Nafīsī* i p. 614, *Farhang i Niẓām* i p. 717.
[5] There were several Arabic versions: see Ḥ. Kh. ii p. 496, Brockelmann *Sptbd.* i p. 228.

no. 415 (2) (circ. A.H. 1058/1648), **Manchester** Mingana 366 (circ. A.D. 1760), **Browne** Suppt. 833 (King's 239), **Āṣafīyah** ii p. 1218 no. 129, p. 1222 no. 200, **Cairo** (1st ed.) v p. 312, **Majlis** 169, **Mashhad** iii, *fṣl.* 17, MSS., no. 27, **Nūr i 'Uthmānīyah** 2800 (3) (modern. Krause p. 505), **Rehatsek** p. 15 nos. 22, 23, and others at Istānbūl.

(2) *Megalē suntaxis*, a system of astronomy and trigonometry, called *al-Majisṭī* by the Arabs and hence known to mediaeval Europe as the *Almagest*. Of the Arabic versions only one need be mentioned here, namely:

Taḥrīr al-Majisṭī [1] (beg. *al-Ḥ. l. mabda'i kulli mabda'*), an improved recension completed on 5 Shawwāl 644/13 Feb. 1247 by the same Naṣīr al-Dīn Ṭūsī: see Brockelmann i p. 511 (39), *Sptbd.* i p. 930 (39); Krause p. 504.

Persian paraphrase and commentary: *Taqrīb al-Taḥrīr* (beg. (M. 'Alī's preface) *Thanā'ī kih az andāzah i muhandis* . . . (Khair Allāh's preface) *al-Ḥ. l. R. al-'ā. . . . a. b. bar ḍamīr i 'illat-padhīr* [*sic lege*] *i ulī 'l-albāb* . . . (the translation itself) *Sp. ast mar Khudāy-rā kih awwal i har awwal ast*), completed in the rough by Abū 'l-Khair known as (*al-ma'rūf bah*) Khair Allāh entitled (*al-mukhāṭab bah*) Khair Allāh Khān and, as a poet, calling himself (*al-mutakhalliṣ bi-'l-*) "Muhandis" [2] b. Luṭf Allāh on 24 Muḥarram 1160/5 Feb. 1747 (so Ivanow: the Bānkīpūr catalogue says "in the third decade of the reign of Muḥammad Shāh, who reigned A.H. 1131–1161 = 1719–1748"), then revised and fair-copied soon after 1161/1748 and shortly before the author's death by his son M. 'Alī al-riyāḍī: **Ivanow** 2nd Suppt. 1084 (554 foll. A.H. 1176/1762, possibly by the editor himself), **Bānkīpūr** xi 1058 (394 foll. A.H. 1251/1836), **'Alīgaṛh** 'ulūm i Fārsī 6 (see S. Sulaimān Nadwī's article [3] pp. 44–5).

For the version of the *Majisṭī*, doubtless an abridgment of Ṭūsī's, which forms the second *fann* of the fourth *jumlah* in the *Durrat al-tāj* of Quṭb al-Dīn Maḥmūd b. Mas'ūd Shīrāzī,

[1] For this word see the article Almagest in the *Ency. Isl.* Various spellings occur: *Mijasṭī* (*Burhān i qāṭi'* ii p. 1310, *Farhang i Niẓām* v p. 66), *Mijisṭī* (Ḥ. Kh. v p. 385), *Majasṭī* (*Tāj al-'arūs* v p. 220[15]), *Majusṭī* and *Majisṭī* (Dozy from the *Muḥīṭ al-Muḥīṭ*).
[2] See *PL.* ii pp. 1[28], 15[23], 95.
[3] Cf. *PL.* ii. p. 15[15].

one of Ṭūsī's pupils (d. 710/1311), see the section relating to Encyclopaedias in the present survey.

71. The Hindu astronomer **Varāha-mihira** (Bārāhamihir,[1] as the translator calls him) probably lived from 505 to 587 A.D.

Bṛihat-saṃhitā,[2] a Sanskrit work on astronomy in 104 chapters (ed. J. K. H. Kern in Bibliotheca Indica, Calcutta 1864–5, trans. by the same in *JRAS*. 1870, 1871, 1873, 1875).

Persian translation (with omission of eight chapters containing *kufr*): *Tarjamah i Bārāhī* [*Sang'hitā*] (beg. *Ḥ. u sp. i wāfir u sh. u th. i mutawāfir* [*mutawātir* ?] *ḥaḍrat i Pādshāhī rā kih gunbad*), made at the request of Sulṭān Fīrōz-Shāh [Tughluq, A.H. 752–90/1351–88: cf. *PL.* i pp. 506–11] by 'Abd al-'Azīz [b.] Shams [b.] Bahā' Nūrī Dihlawī,[3] the author of a *Tārīkh i Fīrōz-Shāhī*[4]: **Ethé** 1997 (breaks off in *Bāb* 104. 313 foll.), **Bhīkanpūr,** U.P., India, Ḥabībīyah Library (see *Nuzhat al-khawāṭir* (in Arabic) p. 68, where the opening words are given as *Ba'd az adā-yi aṭyab i taḥīyat . . . pūshīdah na-mānad kih*).

72. **Mā-shā'a-'llāh** i Ḥakīm [i.e. presumably Mā-shā'a-'llāh al-Baṣrī, the leading astrologer under the early 'Abbāsids from al-Manṣūr (136–58/754-75) to al-Ma'mūn (198–218/813–33): see Brockelmann *Sptbd.* i p. 391; Krause p. 444; *Ency. Isl.* under Māshā'allāh (J. Ruska)] is said by the Persian translator (?) to be the author of the *Mafātīḥ al-qaḍā'*, but it should be noted that, as Blochet points out, the *Fihrist* ascribes a work of this title to Sahl b. Bishr (for whom see Brockelmann *Sptbd.* i p. 396) and not to Mā-shā'a-'llāh.

Mafātīḥ al-qaḍā', also called *Abwāb al-mafātīḥ*, an Arabic astrological work on the signs of the Zodiac: no MSS. recorded ?

Persian translation (beg. . . . *Ammā bi-dān-kih īn kitāb*

[1] Bārāhamir according to Ethé, but the *yā'* is doubtless a clerical error. In the *Nuzhat al-khawāṭir* the author's name is given as 'PTL Bhatt b. Mārāh [*sic*] Mihir.

[2] *Bārāhī Sang'hitā* as the translator calls it (according to Ethé).

[3] This last *nisbah* is from the *Nuzhat al-khawāṭir*.

[4] Two works of this title have already been mentioned (*PL.* i pp. 507, 511). This one can scarcely be identical with that of Shams i Sirāj, as Ethé was inclined to believe.

M. al-qaḍā-st u A. al-m. nīz khwānand . . . u īn taṣnīf i Mā-shā-Allāh i Ḥakīm-ast): **Blochet** ii 895 (foll. 30–148. Late 12th cent. A.D.).

73. **Abū Ma'shar** Ja'far b. M. b. 'Umar al-Balkhī died at Wāsiṭ in 272/886 (see *Ency. Isl.* under Abū Ma'shar (Suter); Brockelmann i p. 221, *Sptbd.* i p. 394; *Chahār maqālah*, notes p. 198, trans. p. 129; Krause pp. 450–3; etc.). His works were written in Arabic, but there are some Persian translations.

(1) *Aḥkām taḥwīl sinī 'l-mawālīd*, Arabic, in seven[1] *maqālahs*: see Ḥ. Kh. i p. 171[1]; Krause p. 451 (5); Brockelmann i p. 222[4], *Sptbd.* i p. 395 (8).

Persian abridgment (presumably the translation of an Arabic abridgment[2]): *Burhān al-kifāyah* (probably a spurious title[3]) [*al-mukhtaṣar min Taḥwīl sinī 'l-mawālīd taṣnīf Abī Ma'shar* according to *Dharī'ah* iii p. 100 no. 320] (beg. *al-Ḥ. l. R. al-'ā. . . . Muqaddamah. Bi-dān-kih aḥkām i nujūm rā chandīn chīz bi-bāyad*), by Abū Sa'īd Aḥmad b. M. [b. 'Abd al-Jalīl] al-Sanjarī [*sic*, but read al-Sijzī], who was alive in 358/969 and 389/999 (see Brockelmann i p. 219, *Sptbd.* i p. 388; Krause pp. 468–72; *Chahār maqālah*, notes p. 199, trans. p. 129): **Mashhad** (Fihristī's bequest. Not yet in the catalogue, but see *Dharī'ah, loc. cit.*).

(2) Astrological work without title (beg. . . . *chunīn gūyad . . . kih ta'thīr i sitāragān az qirān az 'ālam i 'ulwī*): **Istānbūl** Faiḍ Allāh 1362 (4) (foll. 64–77. A.H. 743/1342–3. Krause p. 453 (11)), 2144 (2) (23 foll. A.H. 1040/1630–1. Krause *ibid.*).

(3) *al-Mawālīd* (beg. . . . *Awwalu mā yuḥtāju ilaihi fī 'ilmi 'l-mawālīd ma'rifat al-tarbiyah*), in Arabic (different from Ahlwardt 5881–2): **Ḥamīdīyah** 856 (3) (24 foll. Circ. A.H. 700/1300–1. Cf. Krause p. 451 (3)).

Persian translation: *Mawālīd* (beg. (in Majlis 214) *Bāb*

[1] So Krause and Ḥ. Kh. (Flügel), but nine according to de Slane 2588 (apparently the same work). Uri 878 is described as having 96 chapters.

[2] Doubtless the *Jawāmi'* (or *Jumal*) *Taḥwīl sinī 'l-mawālīd*, in 18 *bābs* (Krause p. 470 (7), Brockelmann *Sptbd.* i p. 388 (16)).

[3] This is actually the title of a work by 'Alī b. M. al-Sharīf al-Bakrī (see p. 48 *infra*).

i awwal andar 'ilm i mawālīd. Nukhustīn chīzī kih dar 'amal [*sic*] *i mawālīd ba-kār bāyad dāsht ān-ast kih*), in 216 *babs*: **Majlis** i 214 (88 foll. A.H. 1240/1824–5), probably also **'Alīgaṛh** Subḥ. MSS. p. 24 no. 11 (*Aḥkām i mawālīd*).

(4) (***Miṣbāḥ al-'ulūm fī aḥkām al-nujūm***, a probably spurious title) (beg. *al-Ḥ. l. 'l. kh. al-nūr*), Arabic, in five parts: see Krause p. 452 no. 7, Brockelmann *Sptbd.* i p. 395 (22).

Persian translation (apparently) of Pt. I (" Planetenkonjunktionen in den Tierkreisbildern "): **Āyā Ṣōfyah** 2672 (7) (foll. 82–99. A.H. 699/1300. Krause p. 452).

(5) (*al-Qirānāt*) (beg. (Bodl. 1526) *al-Ḥ. l. . . . chunīn gūyad malik al-ḥukamā' A. M. al-B. raḥmatu 'llāhi 'alaihi kih ta'thīrāt i kawākib bi-bāyad shinākht az qirānāt*): *Dharī'ah* i p. 301 no. 1570 (?) (*Aḥkām al-qirānāt*), **Köprülü** 1624 (1) (foll. 2–15. A.H. 734/1333–4. Krause p. 452 (10)), **Bodleian** 1526 (foll. 88b–100b. Circ. A.H. 868/1463–4), **Āṣafīyah** ii p. 1702 no. 81, **Sarāy** 2672 (7) (?).

(6) *Sā'at-nāmah i mukhtaṣarah* (beg. *al-Ḥ. l. R. al-'ā.*), written for Sulṭān Bahrām-Shāh and therefore, whichever Bahrām-Shāh be meant, later than Abū Ma'shar, though possibly based on his teachings: **Mashhad** iii, *fṣl.* 17, MSS., no. 109 (less than 10 foll.).

(7) Various extracts from works of Abū Ma'shar: **Bodleian** 1527 (foll. 25–8), **Leyden** iii p. 157 no. 1196 (4), p. 159 no. 1196 (15), p. 160 no. 1196 (17).

74. **Abū Naṣr** al-Ḥasan b. 'Alī **al-Qummī** wrote (in 357/968 according to Ḥ. Kh. v p. 472[10]) an Arabic work in five *maqālahs* and sixty-four *faṣls* of which the title, absent apparently from the text, is given in headings, colophons, etc., as *al-Madkhal ilā 'ilm aḥkām al-nujūm* or the like. Several MSS. of this work are extant (see Brockelmann i p. 223, *Sptbd.* i p. 398, Krause p. 466). There is also (MS. Ahlwardt 5662) an Arabic abridgment (presumably of this Arabic work), in which the epitomator calls the original *al-Bāri' al-mudkhil* [or *al-madkhal*] *ilā aḥkām al-nujūm wa-'l-ṭawāli'* [*li-l-'allāmah . . . al-Ḥ. b. 'A. al-Q. . . .*]. This form of the title occurs also in Ḥ. Kh. ii p. 3 no. 1602 (*al-B. al-m. ilā a. al-n.*). Another MS. in Berlin (Ahlwardt 5663) contains this work in a Persian form, which the *Dharī'ah*, citing the periodical *Sharq*, pt. 2 [unfortunately not available for the present survey], describes as an ancient Persian work composed circ. 327.[1]

(*al-Bāri' fī aḥkām al-nujūm wa-l-ṭawāli'*): **Ahlwardt** 5663 (foll. 222–435. No title in the text, but in the colophon *Kitāb i Madkhal dar 'ilm i nujūm.* A.H. 806/1403. No description of this MS. is given in Pertsch's catalogue).

75. **'Abd al-Raḥmān b. 'Umar al-Ṣūfī al-Rāzī** died in 376/986 (see Brockelmann i p. 223, *Sptbd.* i p. 398; Krause p. 463, where references are given to A. Hauber *Zur Verbreitung des Astronomen Ṣūfī* (in *Der Islām* viii (1918) pp. 48–54) and Jos. M. Upton, *Metropolitan Museum Studies* iv (1933) pp. 179–97).

Ṣuwar al-kawākib, in Arabic (see Brockelmann and Krause).

Persian translations: (1) (*Tarjamah i Ṣuwar al-kawākib*) (beg. *al-Ḥ. l. ḥ. al-shākirīn . . . Īn kitāb i Ṣ. al-k. ast kih ba-iltimās i ba'ḍī dūstān az Tāzī bā Pārsī kardah mī-shawad*), completed in 647/1250 by Naṣīr al-Dīn Ṭūsī (cf. *PL.* ii p. 6): *Dharī'ah* iv p. 114 no. 540, **Āyā Ṣōfyah** 2595 (104 foll. A.H. 647, autograph, from Ulugh Bēg's library. Krause p. 498 (20)), **Mashhad** iii, *fṣl.* 17, MSS., no. 23 (A.H. 1063/1653), **Majlis** i 196 (A.H. 1086/1675).

(2) (*Tarjamah i Ṣuwar al-kawākib*) (beg. . . . *a. b. chūn markaz i dā'irah i sar-gardānī Ḥasan b. Sa'd al-Qā'inī*), completed in 1040/1630–1 by Ḥasan b. Sa'd al-Qā'inī and dedicated to Abū 'l-Fatḥ Minūchihr Khān: for a MS. dated 1041/1631–2 (presumably in private possession) see Blochet ii p. 48 (under no. 773), where nothing is said concerning its whereabouts.

(3) (*Tarjamah i Ṣuwar al-kawākib*) (beg. *Rakhshandah-tarīn kawākibī*), prepared by Luṭf Allāh [" Muhandis "] b. Aḥmad al-Nādir al-Mi'mār [al-Lāhaurī, who in 1092/1681 prepared a

[1] *Dharī'ah* iii p. 8 no. 11: *al-Bāri' fī aḥkām al-nujūm wa-'l-ṭawāli' li-l-shaikh Abī Naṣr al-Ḥasan b. 'Alī al-Qummī kamā ḥukiya 'an j. 2 min majallat al-Sharq wa-fīhi 'stiẓhār annahu ullifa ḥudūda sanat 327* [misprint for 357 ?] *wa-huwa min al-kutub al-Fārisiyah al-qadīmah wa-tūjadu nuskhah nāqiṣah minhu tārīkh kitābatihā 806 fī 'l-Maktabah al-Milliyah fī Birlin.*

translation of the *Khulāṣat al-ḥisāb*: see *PL.* ii p. 16]: **Berlin** 332 (3).

Persian abridgment [1]: *Khulāṣah i Ṣuwar i 'Abd al-Raḥmān al-Ṣūfī* (beg. *al-Ḥ. l. . . . wa-ba'd bi-dān-kih kawākib i thābitah i falak az bisyārī shumār i ān mumkin nīst*): **Blochet** ii 773 (46 foll. Late 16th cent.).

76. According to the Mashhad catalogue **Ibn al-Muhandis 'Alī b. Aḥmad Anṭākī** [cf. Suter 140], who died in 376/987, is shown by certain indications (*chunānchih az pārah i qarā'in i khafīyah ba-dast āmadah*) to be the author of:

(*Mukhtaṣarī dar ma'rifat i usṭurlāb i musarṭan*) (beg. *In risālah i mukhtaṣarī-st d. :n. i u. i m.*), doubtless a translation from the Arabic: **Mashhad** iii, *fṣl.* 17, MSS., no. 58 (5 foll. Presented in 1067/1657).

77. Abū 'l-Ḥasan **Kūshyār** [2] b. Labbān, or Labār,[3] b. Bāshahrī al-Jīlī refers in his *Mujmal al-uṣūl* to the Yazdagirdī years 321 (= A.H. 342/953–4) and 361 (= A.H. 383/993–4) in contexts which suggest that they fell within his lifetime. The MS. Rehatsek p. 43 no. 86 contains some Arabic tracts by him. [*Tatimmat Ṣiwān al-ḥikmah* p. 83; *Chahār maqālah*, notes p. 202, trans. p. 130; Brockelmann i p. 222, *Sptbd.* i p. 397; Krause p. 472].

(1) (*Mujmal al-uṣūl*) or (*al-Madkhal fī ṣinā'at aḥkām al-nujūm*), a compendium of astrology in four *maqālahs*, extant both in Arabic (see Brockelmann i p. 222, *Sptbd.* i p. 397, Ethé 2256 (3), Krause p. 472 (2); Ḥ. Kh. v pp. 405 (*Mujmal al-uṣūl*), 475 (*Madkhal fī 'ilm al-nujūm*)) and Persian.

Persian text: *Dharī'ah* i p. 407 no. 2123 (" *al-Arba' maqālāt* ". Acephalous MS. dated 725/1325 in the possession of S. Abū 'l-Qāsim al-Mūsawī at Najaf), **Meherji Rana** p. 92 (A.H. 1033/1624), **Bodleian** 1543 (acephalous. 48 foll.).

For a Persian Commentary on the Arabic text, see p. 65 *infra*.

[1] An abridgment by 'Alī b. Aḥmad al-Nasawī (for whom see Brockelmann *Sptbd.* i p. 390), dedicated to S. Murtaḍā and entitled *Murtaḍawī*, is mentioned in the *Rauḍat al-munajjimīn* (see Majlis i p. 108, where the passage is quoted, and Rieu ii p. 870b, ll. 1–4).

[2] The Persian dictionaries give both this spelling and also Gūshyār. Cf. Justi's *Iranisches Namenbuch* p. 122, where the word is (incorrectly ?) explained.

[3] Which latter, according to the *Tatimmat Ṣiwān al-ḥikmah*, means " lion " (*al-asad*) in the Jīlī language.

(2) *al-Zīj al-jāmi'*, Arabic, in four *maqālahs* (see Brockelmann i p. 222, *Sptbd.* i p. 397; Krause p. 472 (1)).

Persian translation: (*Tarjamah i Zīj i jāmi'*), written in 483/1090 by M. b. 'Umar b. Abī Ṭālib al-munajjim al-Tabrīzī at the instance of Jamāl al-Dīn Abū Ja'far b. Ayāz in the reign of Malik-Shāh: Ḥ. Kh. iii p. 570 (under *Zīj i Kūshyār*), **Leyden** iii p. 87 no. 1056 (*Maqālah* i only. Probably A.H. 689/1290).

78. Abu 'Alī al-Ḥusain b. 'Abd Allāh **Ibn Sīnā** was born near Bukhārā in 370/980 and died at Hamadān in 428/1037 (see *Ency. Isl.* under Ibn Sīnā (T. J. de Boer); Brockelmann i p. 453, *Sptbd.* i p. 812; Browne *Lit. Hist.* ii pp. 106–11; *Chahār maqālah* trans. pp. 155–8; etc.).

Risālah i adwār (beg. *In risālah īst dar bayān i adwār az qaul i Shaikh al-Ra'īs . . . Bi-dān-kih munajjimān-rā waḍ'ī ast*): **Kapūrt'halah** (see M. Shafī''s description in *OCM.* iii/4 (Aug. 1927) p. 4).

79. Abū Ja'far **M. b. Aiyūb** al-ḥāsib **al-Ṭabarī** (see *PL.* ii p. 3).

(1) Astrological treatise (beg. *Chunīn gūyad . . . kih az dushwārī i shinākhtan i ḥālhā*) in thirty chapters: **As'ad** 3797 (7) (16 foll. Circ. A.H. 793/1391. Krause p. 492), possibly also **Leyden** iii p. 157 no. 1196 (6) (extract only. A.H. 711/1311–12).

(2) *k. Ma'rifat al-usṭurlāb*, or *Shash faṣl* (beg. *In kitābī ast dar pāsukh i imtiḥān u su'āl kardah būdand Abī Ja'far M. b. Aiyūb al-ḥāsib al-Ṭabarī rā dar ma'rifat i usṭurlāb*), in six *faṣls*: Ḥ. Kh. iii p. 365, **Aumer** 347 (breaks off early in *Faṣl* 5. Old).

(3) *dar muqaddamāt i ikhtiyārāt bar saiyāragān i sab'ah* (beg. . . . *chunīn gūyad M. b. Aiyūb*): Ḥ. Kh. i p. 198 ult., **Dorn** p. 306 no. 317 (4) (foll. 55–65).

(4) *Risālah i qawā'id i chand dar ma'rifat i har ḥarakatī u qausī u dā'ira'ī u khaṭṭī u nuqṭa'ī kih munajjimān bar ān 'amal kunand*: **Kapūrt'halah** (A.H. 1160/1747. See *OCM.* iii/4 (August 1927) p. 5).

(5) *Zīj al-mufrad* (beg. *Ba'd i thanā-yi Īzad subḥānahu wa-ta'ālā kih Āfrīdgār i dū jahān u Rūzī-dih i bandagān-ast*), in four

faṣls each containing many subdivisions followed by a *kitāb al-istikhrājāt* consisting almost entirely of tables: Ḥ. Kh. iii p. 568 (title only), **Browne** Coll. O. 1 (defective at end. 180 foll. Some lacunae and dislocations. Apparently transcribed in author's lifetime [?]. Note of ownership dated 700/1300–1).

80. Abū 'l-Raiḥān M. b. Aḥmad **al-Bīrūnī** was born at Khwārazm in 362/973 and died at Ghaznī in 440/1048 (see Brockelmann i p. 475, *Sptbd.* i p. 870; Browne *Lit. Hist.* ii pp. 96–8; *Chahār maqālah*, trans. pp. 127–9; *Ency. Isl.* under Bīrūnī (Brockelmann); *Al-Biruni—his life and his works*, by Dr. Zia Uddin [i.e. Ḍiyā' al-Dīn] Ahmad (in *Islamic culture* v/3 (July 1931) pp. 343–51; *Al-Biruni's researches in trigonometry as given in the third book of Qanun Mas'udi*, by Dr. Zia Uddin Ahmad (in *Islamic culture* vi/3 (July 1932) pp. 363–9; *Abu 'r-Raihan al-Beruni*, by F. Krenkow (in *Islamic culture*, vi/4 (Oct. 1932) pp. 528–34); H. Ritter *Orientalia* i (1933) pp. 74–8; Krause p. 479; *Al-Biruni commemoration volume*, Calcutta 1951; etc.).

al-Tafhīm li-awā'il ṣinā'at al-tanjīm (beg. *Dānistan i ṣūrat i 'ālam u chigūnagī i nihād i āsmān u zamīn*), a catechism of elementary astronomy and astrology (geometry and arithmetic, the shape of the world, and judicial astrology) in 530 sections composed, partly if not entirely, in 420/1029 for Raiḥānah bint al-Ḥasan and extant also in a similarly dedicated Arabic edition (for which see Brockelmann i p. 476, *Sptbd.* i p. 872; Krause p. 480 (4) and Nicoll's detailed description in his Bodleian catalogue pp. 262–8): Ḥ. Kh. ii p. 385 (where nothing is said about the Persian edition, the date of composition is given as 421 and the dedicatee as Abū 'l-Ḥasan 'Alī b. Abī 'l-Faḍl al-Khāṣṣī), *Dharī'ah* iv p. 362 no. 1578, **Rehatsek** p. 45 no. 93 (A. Yazd. 628 [A.D. 657–8 ?]), p. 26 no. 47 (2) (extract only), **Brelvi-Dhabhar** p. ii no. 2 (2) (the same extract, transcribed presumably from the preceding MS.), **Blochet** ii 774 (A.H. 668/1269), **Rieu** ii 451 (A.H. 685/1286), 452b (19th cent.), iii 1019b (extracts only. Circ. A.D. 1850), **Nūr i 'Uthmānīyah** 2780 (defective at end. 7th/13th or 8th/14th cent. Krause p. 480), **Lindesiana** p. 127 no. 700 (circ. A.D. 1780).

Facsimile of a MS. of the Arabic text with English translation: *The Book of instruction in the elements of the art of astrology. By . . . al-Biruni. Written in Ghazna*, 1029 A.D. *Reproduced from Brit. Mus. MS. Or.* 8349. *The translation facing the text by R. Ramsay Wright.* **London** 1934.

Edition of the Persian text: **Tihrān** A.H.S. 1318/1939–40 (ed. Jalāl al-Dīn "Sanā" Humā'ī [cf. *PL.* i p. 1187 n.]. See *Islamic culture* xxiv/2 (April 1950) p. 140 n.1; *Nathr i Fārsī i mu'āṣir* p. 206[10]).

81. **Shah-Mardān** b. Abī 'l-Khair **Rāzī**, a secretary (*dabīr*) and accountant (*mustaufī*), not a professional astrologer, is the author of an encyclopaedia, the *Nuzhat-nāmah i 'Alā'ī* (see Bodleian 1480, Gotha 10, Majlis 784, *JRAS.* 1929 p. 863 n.2, etc.), which must have been written after 475/1082–3 (or 477/1084–5 according to the text quoted in the Majlis catalogue p. 492[9]), since that is the date which he assigns (with a query) to an event witnessed by him at Kāshān (*N.-n.*, *maqālah* x, *bāb* 1, last *faṣl*). His *Rauḍat al-munajjimīn* was submitted for approval to his master Abū 'l-Ḥasan 'Alī b. Ibrāhīm [so Rieu] al-Nasawī [apparently a mistake for Abū 'l-Ḥasan 'Alī b. Aḥmad al-Nasawī, an astronomer of Raiy, for whom see *PL.* ii p. 42, n. 1; *Tatimmat Ṣiwān al-ḥikmah* p. 109; Brockelmann *Sptbd.* i p. 390].

Rauḍat al-munajjimīn (beg. *Sp. Khudāy rā kih Āfrīdgār i jahān-ast u Rūzī-dihandah*), a large work on astrology for beginners in fifteen *maqālahs* composed probably, in part at least, in the Yazdagirdī years 442–3 [A.H. 465–6/1072–4], "which are given as examples of calculations" (Rieu): Ḥ. Kh. iii p. 512, **Rieu** ii 870a (A.H. 814/1411), 852b (extract only, foll. 77–85. A.H. 894/1489 or thereabouts), **Rehatsek** p. 22 no. 39 (acephalous. A.H. 821/1418), **Nūr i 'Uthmānīyah** 2788, **Leyden** iii p. 160 no.1196 (18) (*maqālah* vi (the astrolabe) only), probably also **Berlin** MS. Orient. 4° 848 (see *BSOS.* x/1 (1939) p. 124).

82. 'Ain al-Zamān Abū 'Alī **al-Ḥasan** b. 'Alī b. M. **al-Qaṭṭān al-Marwazī**, physician and man of letters, was born at Marw in 465/1072–3 and was put to death there by the Ghuzz invaders in Rajab 548/October 1153. He was the author of a treatise on prosody, of medical works and of *al-Dauḥah fī 'l-ansāb*. He

corresponded with Rashīd al-Dīn Waṭwāṭ (see *Majmū'at rasā'il R. al-D. al-W.*, Cairo A.H. 1315/1897–8, ii p. 15 sqq.).

[*Tatimmat Ṣiwān al-ḥikmah*, ed. M. Shafī', pp. 155, 212 (where some other references will be found); *Irshād al-arīb* iii pp. 169[12]–179 (defective at both ends and wrongly printed as part of the biography of al-Iskāfī: see *Bīst maqālah i Qazwīnī* ii pp. 274–7); *Bughyat al-wu'āt* p. 224; Majlis catalogue i pp. 113–14].

Gaihān-shinākht (beg. *Sp. Āfrīdgār rā kī har-chi āfrīd durust u khūb āfrīd*), composed at Marw in 498–500/1104–7 and divided into three *faṣls* ((1) *dar bayān i 'ālam i 'ulwī*, (2) *dar bayān i 'ālam i suflī*, (3) *dar gudhashtan i rūzgār*): **Majlis** i 202 (67 foll. Transcribed in 1347/1928–9 from a MS. of 586/1190. Cf. *Nāmah i Farhangistān* i/4 p. 32).

83. Of unknown authorship is:

(Ikhtiyārāt i Sanjarī) [1] (beg. *Ḥ. u th. Khudāy rā kih juz Ū rā har-chih nām i hastī ast*), composed by order of Sulṭān Sanjar b. Malik-Shāh (A.H. 511–52/1117–57) and dedicated to him: **Majlis** i 147 (2) (A.H. 1040/1630–1).

84. Ẓahīr al-Ḥaqq [wa-'l-Dīn] Abū 'l-Maḥāmid **M. b. Mas'ūd** b. M. b. al-Zakī **al-Ghaznawī** was the author of (1) *al-Badī'* [*fī 'l-naḥw*] (cf. *Mughnī 'l-labīb*, Cairo 1328–9, ii p. 117[20], *Bughyat al-wu'āt* p. 105, Ḥ. Kh. ii p. 39), (2) *Nāfi' al-Thamarah*, a commentary on Ptolemy's *Thamarah* (for which see *PL.* ii p. 36), mentioned by the author himself in his *Kifāyat al-ta'līm* (fol. 46a in the Panjāb Univ. MS.: see *Tatimmat Ṣiwān al-ḥikmah*, notes, p. 208[6]), and (3) *Iḥyā' al-ḥaqq*, mentioned in the *Tatimmat Ṣ. al-ḥ.* No MSS. of these works seem to be recorded.

[*Tatimmat Ṣiwān al-ḥikmah*, ed. M. Shafī', pp. 149, 207–10; *Durrat al-akhbār* p. 96; *Itmām al-Tatimmah* (MS. Köprülü 902, fol. 198b, quoted in M. Shafī''s notes to the *Tatimmat Ṣiwān al-ḥikmah* p. 208 penult.)].

It has been assumed (e.g. by Brockelmann, M. Shafī', and Krause) that M. b. Mas'ūd al-Ghaznawī was the same person as M. b. Mas'ūd al-Mas'ūdī, the author of the *Jahān-dānish*, a

[1] Title invented by me, C.A.S.: in the catalogue the work is called simply *Kitāb i ikhtiyārāt*.

translation of the translator's own (non-extant?) Arabic work, *al-Kifāyah fī 'ilm hai'at al-'ālam* (see *PL.* ii p. 51[15]). In spite of the curious resemblances, however, the latter seems to be a different person, whose *laqab* was apparently Sharaf al-Dīn, not Ẓahīr al-Dīn.

Kifāyat al-ta'līm fī ṣinā'at al-tanjīm (beg. *Sp. u st. Khudāy-rā kih Āfrīdgār-ast bī makhāyil i ḥājat*), on astronomy and astrology, mainly the latter, composed partly in 542/1147 (the 1st of Muḥarram in that year being mentioned as the date of writing on fol. 90b of Ivanow-Curzon 566,[1] which has 168 leaves) and divided into two books called *jins* (*jins i awwal dar 'ilm i hai'at*, in three *nau's*, *jins i duwum dar 'ilm i aḥkām* in five *nau's*); Ḥ. Kh. v p. 219, **Istānbūl** Wahbī Efendī 894 (160 foll. A.H. 740/1339–40. Krause p. 512 (1)), **Bodleian** 2030 A.H. 865/1461), **Blochet** ii 904 (A.D. 1576–7. Ornate MS. transcribed for Shāh Ismā'īl II), **Ross-Browne** 16 (A.H. 1033/1624), **Rehatsek** p. 41 nos. 79 (A.H. 1075/1664–5), 80, **Majlis** 201 (A.H. 1125/1713), **Ivanow** Curzon 566 (A.H. 1147/1735), 567 (1) (said to have been transcribed from a MS. dated 729/1329, which had been copied from an autograph. 18th cent.), **Ivanow** 1500 (1) (a fragment = foll. 2–29 of Ivanow-Curzon 566. 18th cent.), **Bānkīpūr** xi 1050 (much damaged. 18th cent.), 1049 (19th cent.), **Browne** Suppt. 1046 (A.H. 1219/1804), **Lahore** Panjāb Univ. (A.H. 1253/1837. See *OCM.* x/3 p. 101), **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* iii (1859) p. 499), Univ. no. 415* (Salemann-Rosen p. 17), **Āyā Sōfyah** 2699 (n.d. Krause p. 512 (1)), **Esmā Khān Sulṭān** 297, **Nūr i 'Uthmānīyah** 2797, **Leyden** iii p. 158 no. 1196 (9) (11) (12) (short extracts only).

Anonymous Arabic translation: *Sharḥ*[2] *Kifāyat al-ta'līm* . . . (beg. *al-Ḥ. l. 'l. kh. sab'a samāwāt[in] ṭibāq[an]*): **Ahlwardt** 5891 (two copies, one circ. A.H. 1000/1591, the other circ. 1100/1688), **Browne** Hand-list 1279 (A.H. 1137/1724–5), **As'ad** 1972 (168 foll. A.H. 1188/1774. Krause p. 512), possibly also **'Umūmīyah** 4639.

[1] Cf. the words quoted from the Panjāb Univ. Lib. MS., fol. 99b, in M. Shafī''s notes to the *Tatimmat Ṣiwān al-ḥikmah*, p. 208[4].
[2] So "nach dem Anfang" in Ahlwardt 5891: Krause calls the work "ein arabisches Kompendium".

85. Ẓahīr al-Dīn Abū 'l-Ḥasan **'Alī b.** Abī 'l-Qāsim **Zaid al-Baihaqī,** who died in 565/1169–70, has already been mentioned in connexion with his *Tārīkh i Baihaq* (*PL.* i pp. 354, 1295) and his *Tatimmat Ṣiwān al-ḥikmah* (*PL.* i pp. 1105, 1350).

Jawāmi' i aḥkām al-nujūm (beg. *al-Ḥ. l. R. al-'ā. wa-'l-ṣalātu 'alā mani 'mtaṭā ghawāriba 'l-risālah*), a treatise on astrology in ten *faṣls*: Ḥ. Kh. ii p. 636, *Dharī'ah* v p. 246 no. 1189, **Browne** Hand-list 1248 (153 foll. A.H. 1107/1695 ?), 1247 (*Jāmi' i Baihaqī fī aḥkām al-nujūm*, presumably the same work, but acephalous, since foll. 1–3 (beg. *Ba'd al-ḥ. wa-'l-taṣliyah chunīn gūyad Imām i ajall Abī 'l-Ḥasan . . . al-B. kih man dar har nau'ī*) were transcribed from an abridgment (*mukhtaṣar*). 356 foll. Circ. A.H. 1137/1724–5), **Kapūrt'halah** (A.H. 1160/1747. See *OCM.* iii/4 (Aug. 1927) p. 8), **Ivanow** 1493 (acephalous 18th cent.), **Āṣafīyah** ii p. 1700 no. 29 (*Jāmi' i Baihaqī*), **Lahore** Panjāb Univ. (see *OCM.* x/3 (May 1934) p. 104), **Rehatsek** p. 40 no. 76 (n.d.), p. 4 no. 4 (?) (*Intikhāb i Baihaqī*. Presumably extracts from this work). For six other MSS. (including one at Sabzawār dated 949 and one in the Madrasah i Sipahsālār in Tihrān) see the *Tārīkh i Baihaq, muqaddamah*.

86. **'Alī b. M. al-Sharīf al-Bakrī.**

Burhān al-kifāyah (beg. *al-Ḥ. l. 'l. kh. al-khalqa 'alā ghairi mithāl*), a detailed treatise on astrology composed probably in the 6th/12th century or earlier and divided apparently into two *bābs* and twelve *burjs*: Ḥ. Kh. ii p. 46, *Dharī'ah* iii p. 100 no. 321, **Ma'ārif** ii 330 (old), i 117 (acephalous. A.H. 1052/1642), **Rehatsek** p. 42 nos. 83 (A.H. 901/1495–6), 82 (A.H. 1106/1694–5), p. 9 no. 12 (A.H. 1130/1717), **Lindesiana** p. 121 no. 698 (circ. A.D. 1650), **Leningrad** Pub. Lib. (Chanykov 131. Begins differently: *al-Ḥ. l. Mubdi' al-ashyā' wa-Mu'īdihā*. A.H. 1074/1664), Univ. no. 111 (Salemann-Rosen p. 12), **Ethé** 2270 (A.H. 1089/1678), **Ivanow** Curzon 643 (early 19th cent.), **As'ad** 1971, **Āṣafīyah** ii p. 1698 nos. 68, 36.

Abridgment (?): *Mafātīḥ al-nujūm wa-maṣābīḥ al-'ulūm* (beg. *al-Ḥ. l. 'l. Huwa 'l-Ḥaqq al-Mubīn*), written in 636/1239 by Sharaf [al-Dīn] Bursawī: Ḥ. Kh. vi p. 7, **Majlis** 641 (1) (A.H. 1178/1764–5), **Lindesiana** p. 115 no. 716d (*M. al-n.* Author not stated in the Hand-list. A.H. 1189/1775).

87. **Fakhr al-Dīn** M. b. 'Umar **al-Rāzī** died at Harāt in 606/1209 (see Brockelmann i pp. 506–8, *Sptbd.* i pp. 920–4; *Durrat al-akhbār* pp. 121–2; *al-Fawā'id al-bahīyah* p. 191 n.; etc.).

(1) *al-Aḥkām al-'Alā'īyah fī 'l-a'lām al-samā'īyah,* or, as it seems to be more frequently (but less correctly ?) called, *al-Ikhtiyārāt al-'Alā'īyah fī 'l-ikhtiyārāt*[1] *al-samā'īyah* (beg. *Thanā' i bī-muntahā mar ḥaḍrat i kibriyā-yi Khudāy rā kih dhāt i Ū az munāsabat i zamān . . . a. b. hīch ṭā'at ba'd az ṭā'at i Khudāy*), on the selection of propitious days and times for various acts and affairs, composed for Sulṭān 'Alā' al-Dīn M.[2] Khwārazm-Shāh b. Takash (A.H. 596–617/1200–20) and divided into two *maqālahs* ((1) *dar kullīyāt i mithālīyah*, in nine *faṣls*, (2) *dar juz'īyāt*, in eighty *maṭlabs* (so Majlis MS.)): Ḥ. Kh. i p. 172 (*al-Aḥkām al-'A. fī 'l.-a. al-s.*), p. 199 (*al-Ikhtiyārāt al-'A.*), **Browne** Coll. O. 3 (lacunae and dislocations. A.H. 672/1273 (?)), **Köprülü** 1624 (8) (foll. 45–64. A.H. 735/1334–5. Krause p. 489), **Fātiḥ** 5360 (7) (A.H.839/1435–6. Krause *ibid.*), 5308 (1), **Āyā Ṣōfyah** 2689 (92 foll. A.H. 915/1509–10, Krause *ibid.*), **Bodleian** 1496 (A.H. 978/1571), **Lindesiana** p. 137 no. 568 (circ. A.D. 1700), **Kapūrt'halah** (A.H. 1160/1747. See *OCM.* iii/4 (Aug. 1927) pp. 3–4), **Blochet** iv 2404 (?) (*Ikhtiyārāt*, by Fakhr al-Dīn al-Rāzī, in nine sections [apparently therefore *Maqālah* i only]. Early 19th cent.), **Mashhad** iii, *fṣl.* 17, MSS., no. 1, **Majlis** 148, **Rawān Kōshkū** 1705 (Krause p. 489), **Wahbī Efendī** 855 (n.d. Krause p. 489).

Arabic translations: (a) *al-Aḥkām al-'Alā'īyah fī 'l-a'lām al-samā'īyah,* by the author himself (according to de Slane, who describes it as in nine chapters): **de Slane** 2592 (A.H. 678/1279). **Fātiḥ** 5308 (1) (A.H. 1119/1707. Krause p. 489).

(b) *al-Ikhtiyarāt al-'Alā'īyah fī 'l-ikhtiyārāt al-samā'īyah* (beg. *al-Ḥ. li-Mustaḥiqqi 'l-ḥ. bi-kamālihi*), anonymous: **de Slane** 2521 (5) (16th cent.), perhaps also 1360 (2) (15th cent.).

[1] *fī ḥarakāt* Bodl. 1496; *Ikhtiyārāt i 'Alā'ī dar a'lām i samāwī* Mashhad cat.
[2] In some of the MSS., apparently through corruption, Takash, and not his son, appears as the dedicatee.

(2) *al-Sirr al-maktūm fī mukhāṭabat al-nujūm*,[1] in Arabic, on astrology, talismans, etc., ascribed to Fakhr al-Dīn al-Rāzī: see Ḥ. Kh. iii p. 596, Brockelmann i p. 507, *Sptbd.* i p. 923, Krause p. 489 (2).

Persian translations: (a) [*Tarjamah i*] ***Sirr i maktūm***, an anonymous translation made by order of the Sulṭān of Delhi Shams al-Dīn . . . Abū 'l-Muẓaffar Īltutmish (A.H. 607–33/1210–35) and dedicated to him and his son Abū 'l-Ḥārith Rukn al-Dīn Fīrōz-Shāh: **Blochet** ii 897 (A.H. 995/1587), **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* iv (1863) p. 56).

Edition (?): . . . *Sharḥ i S. al-m.*, **Bombay** 1312/1894°* (173, [1] pp. C[hitra] P[rabha] Press). An edition (apparently of the Arabic text) lithographed (164 pp. 30 ll.) by order of Mīrzā Muḥammad Shīrāzī [doubtless Malik al-Kuttāb: cf. *PL.* i 492, etc.] without place [presumably Bombay] or date is mentioned by Krause.

(b) Extracts concerning the prognostics obtainable from the planets and the mansions of the moon, translated in 780/1378–9 by 'Abd al-Malik b. As'ad Shīrāzī: **Blochet** iv 2399 (A.H. 780/1378–9).

88. **Maḥmūd b. M. b. 'Umar Chaghmīnī.**

al-Mulakhkhaṣ fī 'l-hai'ah, an Arabic work completed in 618/1221 (according to the Leyden MS., iii p. 102 no. 1083): see Brockelmann i p. 473, *Sptbd.* i p. 865; Krause pp. 509–10 (Lālah-lī 2141, dated 644/1246–7).

Persian commentaries: (a) *Sharḥ i Mulakhkhaṣ* (beg. *Ḥ. u sp. u th. i bī-ḥ. u q. ḥaḍrat i Ḥakīm u Qadīr u 'Alīm u Khabīr rā kih mudīr*), dedicated to Sulṭān Ulugh Bēg by Ḥusain b. al-Ḥusainī [*sic*] al-Khuwārazmī[2]: **Bodleian** 1524 (foll. 16–72).

(b) *Ḥikam al-riyāḍī* (beg. *Aḥsanu 'l-hai'ati 'llatī tuṣawwiruhā 'l-nāṭiqah*), begun in 1120/1708–9 (for which date the title is a chronogram) and completed in 1130/1718–19 by M. Zamān b. M. Ṣādiq b. Abī Yazīd Anbālajī Dihlawī, who completed in the same year a commentary on the *Khulāṣat al-ḥisāb* (see

[1] *fī 'ilm al-falak wa-'l-nujūm* according to Krause.

[2] Possibly, as Ethé suggested, Ḥusain b. Ḥasan Khwārazmī, who died in 839/1435-6 (cf. *PL.* i p. 177, *Laṭā'if-nāmah* p. 17).

PL. ii pp. 12 (f), 17): **Ivanow** 1498 (A.H. 1133/1720–1), possibly also **Blochet** iv 2370 (2) (see *PL.* ii p. 92 *infra*).

89. Sharaf al-Dīn [?][1] **M. b. Mas'ūd al-Mas'ūdī** may be the same person as Sharaf al-Dīn al-Mas'ūdī al-Ḥanafī, the author of a law-book, *al-Hādī fī 'l-furū'*, mentioned by Ḥ. Kh. (vi p. 470) but not at the moment traceable elsewhere. He wrote also *Mabāḥith al-shukūk wa-'l-shubah 'alā 'l-Ishārāt*, notes on the *Ishārāt* of Ibn Sīnā (Brockelmann *Sptbd.* i p. 817[5]) and *Risālat al-jabr wa-'l-muqābalah* (Ḥ. Kh. iii p. 384).

Jahān-dānish (beg. *Ḥ. u st. Khudāy-rā kih Āfrīdgār i jahān-ast u padīd-ārandah . . . a. b. ch. mī-g. mu'allif i īn kitāb M. b. Mas. al-Mas'ūdī kih chūn az ta'līf i kitāb al-Kifāyah fī 'ilm hai'at al-'ālam fārigh shudam*), a translation completed on 14 Sha'bān 643/4 Jan. 1246[2] of the translator's own (no longer extant ?) Arabic work *al-Kifāyah fī 'ilm hai'at al-'ālam*, undertaken at the request of friends ignorant of Arabic and divided into two *maqālahs* ((1) *dar bayān i tarkīb i aflāk* . . ., in twenty-three *bābs*, (2) *dar bayān i hai'at i zamīn* . . . in fourteen *bābs*): Ḥ. Kh. v p. 223 (under *al-Kifāyah*), *Dharī'ah* v p. 298 no. 1403, **Āyā Ṣōfyah** 2603 (82 foll. A.H. 643/1245–6. Krause p. 512 (2)), 2602 (154 foll. A.H. 654/1256. Krause *ibid.*), 2601 (Krause *ibid.*), **Berlin** 328 (A.H. 669/1271), **Blochet** ii 775 (A.H. 679/1280), 776 (A.H. 739/1338), **Vatican** MS. Arab. 1398 (2) (A.H. 706/1306. Levi della Vida p. 216), **Rieu** Suppt. 154 (A.H. 855/1451), **Nūr i 'Uthmānīyah** 2905 (A.H. 884/1479, from a MS. of 647. Krause p. 212 (2)), **Bodleian** 1497 (A.H. 958/1551), **Leyden** iii p. 159 no. 1196 (16) (extracts only), **Lindesiana** p. 121 no. 708 (author's

[1] This *laqab*, not mentioned by the author in his preface, is added to his name by the copyist of Rieu Suppt. 154 in a "prefixed title" and it evidently occurs also, doubtless in a similar position, in the Tabrīz MS. mentioned in n. 2 on p. 51. If correct, it would be sufficient to show that M. b. Mas'ūd al-Mas'ūdī was not the same person as Ẓahīr al-Dīn M. b. Mas'ūd al-Ghaznawī (cf. *PL.* ii p. 46).

[2] So at the end of Rieu Suppt. 154, but at the end of Bodleian 1497 the date of completion is given as Ṣafar 672 [Aug.–Sept. 1273], possibly the date of a second edition, but certainly not of the first, since several of the MSS. are earlier than this. According to the owner of a MS. at Tabrīz (cited in the *Dharī'ah*) the date of composition appears in that MS. as 549 and the author's name [presumably not in the text] as Sharaf al-Dīn M. b. Mas'ūd. If this last date were correct, the author might conceivably be the same person as Ẓahīr al-Dīn M. b. Mas'ūd al-Ghaznawī, but the latter's Persian work *Kifāyat al-ta'līm fī ṣinā'at al-tanjīm* is of course a different work from the Arabic *al-Kifāyah fī 'ilm hai'at al-'ālam*, though the two have been confused by some writers.

name given as ʻAlī b. al-Ḥusain al-Masʻūdī [!]. Circ. A.D. 1750), **Maʻārif** i 120, **ʻUmūmīyah** 4639.

Edition: **Ṭihrān** A.H.S. 1315/1936–7‡ (with short preface (2 pp.) by M. Mīr-Fakhrāʼī. 190 pp. Az nashrīyāt i Anjuman i Sāl-nāmah i Dabīristān i Pahlawī).

For the *Āthār i ʻulwī* of M. b. Masʻūd al-Masʻūdī, in which the *Jahān-dānish* is mentioned as a work of the author's own, see the section relating to Meteorology in the present survey.

90. **Maḥmūd b. ʻUmar.**

Zīj i Nāṣirī, dedicated to Nāṣir al-Dīn Abū 'l-Muẓaffar Maḥmūd b. al-Sulṭān Yamīn [1] [so in the *Dharīʻah*, i.e. Nāṣir al-Dīn Maḥmūd b. Shams al-Dīn Īltutmish, of Delhi, A.H. 644–64/1246–65: cf. *Oriens* v/1 (1952) p. 193 penult.]: Ḥusain Āqā Nakhjawānī's library [presumably at **Tabrīz**: cf. *Oriens* v/1 p. 193[2]] (*Dharīʻah* viii p. 215), probably also **Rehatsek** p. 27 no. 47 (4) (extract only) and **Brelvi-Dhabhar** p. ii no. 2 (4) (the same extract, transcribed doubtless from the preceding MS.).

91. **Naṣīr [2] al-Dīn** M. b. M. b. al-Ḥasan **al-Ṭūsī**, astronomer, philosopher and Shīʻite theologian, was born at Ṭūs in 597/1201 and died at Baghdād in 672/1274 (see *Durrat al-akhbār* pp. 121–2; Brockelmann i pp. 508–12, *Sptbd.* i pp. 924–33; *Ency. Isl.* under Ṭūsī (Strothmann and Ruska); Browne *Lit. Hist.* ii pp. 484–6; *Khwājah Naṣīr al-Dīn i Ṭūsī*, by Murtaḍā Mudarrisī Chahārdihī (in *Armaghān* 19 (A.H.S. 1317/1938–9) pp. 130–2, 191–6, 252–8, 481–6, 535–40, 651–64); Krause pp. 494–505; etc.).

(1) (***Bīst bāb dar usṭurlāb***) (beg. *al-Ḥ. l. ḥ. al-shākirīn* (in some MSS. *R. al-ʻā.*) . . . *a. b. īn mukhtaṣarī-st dar maʻrifat i usṭurlāb mushtamil bar bīst bāb*): Ḥ. Kh. ii p. 83 (*B. b.*), iii p. 366[5] (*Risālat al-usṭurlāb*), I.Ḥ. 1226, *Dharīʻah* iii p. 187 no. 670, **Āyā Ṣōfyah** 2617 (1) (32 foll. A.H. 900/1494–5. Krause p. 495 (4)), 2624 (1) (foll. 1–39. Circ. A.H. 900. Krause *ibid.*), 4878 (11) (Krause *ibid.*), 2621 (1) (Krause *ibid.*), **Mashhad** iii, *fṣl.* 17, MSS., nos. 15 (A.H. 971/1563–4), 14 (A.H. 1041/1631–2), 19, **Bodleian** 1503 (A.H. 1017/1608–9), 1504–5, **Blochet** ii 772 (1) (early 17th cent.), iv 2371 (early 19th cent.), **Rieu** ii

[1] Apparently a corruption of Shams.
[2] Not Nāṣir.

853*b* (A.H. 1057/1647), 453*a* (A.H. 1079/1668), Suppt. 155 (2) (A.H. 1123/1711), **Gotha** 38 (A.H. 1072/1661–2), **Ethé** 2254 (2) (A.H. 1081/1670), **Leningrad** Pub. Lib. (at least four MSS., two of them dated A.H. 1081/1670–1 and 1116/1704–5. See Dorn 128 (1) and 130 (8), Chanykov 124 (*a*), 138 (*c*)), Mus. Asiat. (see *Mélanges asiatiques* v (1868) p. 459), **Lālah-lī** 3674 (4) (circ. A.H. 1097/1686. Krause p. 495), **Lahore** Panjāb Univ. (2 copies, one dated 1123/1711. See *OCM.* x/3 p. 102), **Mehren** p. 9 no. 17 (3) (A.H. 1160/1747), **Lindesiana** p. 202 no. 717*b* (?) (circ. A.D. 1760), no. 716*e* (A.H. 1190/1776), **Ivanow** Curzon 568 (18th cent.), **Ivanow** 1484 (A.H. 1212/1797–8), **Bānkīpūr** xvii 1724 (18th cent.), **Majlis** 156 (A.H. 1299/1882), 206 (7), **Būhār** 225, **Āṣafīyah** i p. 820 no. 149, **Berlin** 22 (1), **Fātiḥ** 5330 (2) (Krause p. 495), **Kapūrt'halah** (see *OCM.* iii/4 p. 6), **Maʻārif** ii 332, **Madrās** ii 636, **Rehatsek** p. 33 no. 60 (2) (?), possibly also p. 137 no. 40 (5).

Editions: **[Persia]** 1276/1859° [1] (*Sharḥ i B. b.* . . . The *B. b.* with an introduction and commentary by Mullā Muẓaffar [b. M. Qāsim Gūnābādī [2]] based on Bīrjandī's commentary, and, on the margin, the *Madkhal i manẓūm* ascribed to Ṭūsī); 1316/1898–9 (*Dharīʻah* iii p. 187 penult.) and others ("*ṭubiʻa B. b. mukarrar*an *bi-Īrān*", *Dharīʻah*, *loc. cit.*).

Commentaries: **(a)** *Wasīlah*, a commentary on Ṭūsī's treatise on the astrolabe [i.e. doubtless the *Bīst bāb*] by Saiyid i Munajjim [i.e. presumably M. al-Ḥusainī, author of the *Laṭāʼif al-kalām* (see *PL.* ii p. 65), who was alive in 803/1400–1 according to Ḥ. Kh.]: **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* iii (1859) p. 501). **(b)** *Miftāḥ i Bīst bāb* (beg. *Ḥ. i bī-ḥ. u thanā-yi bī-ʻadd ḥaḍrat i Wājib al-Wujūdī rā kih dhihn*), anonymous in most MSS., but described in the Mashhad catalogue as written in 817/1414 by Shams al-Maʻālī M. Kiyā Jurjānī: **Bodleian** 1506 (A.H. 856/1452), **Ethé** 2255 (2) (A.H. 879/1474), **Princeton** 73 (16th cent.), **Mashhad** iii, *fṣl.* 17, MSS., no. 181 (not later than

[1] 1276 [Persia, 1859 ?] according to Edwards. The reason for the query is not clear.
[2] For whom see p. 88 *infra*. A commentary on the *Bīst bāb* [presumably Ṭūsī's] composed by him in 1004 is mentioned in the *Dharīʻah*, i p. 369[13]. For his commentary (composed in 1005/1596–7 ?) on Bīrjandī's *Bīst bāb dar taqwīm* see p. 82[2] *infra*.

1067/1656–7), **Tashkent** Acad. i 504 (defective at end), **Āṣafīyah** i p. 820 no. 171, probably also **Rehatsek** p. 6 no. 7 (A.H. 897/1491–2). (**c**) *Sharḥ i Bīst bāb* (beg. *Fātiḥah i khiṭāb dar har bāb*), completed in 899/1494 [1] by 'Abd al-'Alī b. M. b. Ḥusain al-Birjandī (for whom see *PL.* ii p. 80): **Bānkīpūr** xvii 1648 (A.H. 1051/1641), xi 1047 (A.H. 1080/1669–70), 1045 (marginal notes by the commentator and by Khair Allāh Khān Muhandis, for whom see *PL.* ii pp. 15[23], 37[20], 95. A.H. 1165/1752), 1046 (with the same marginal notes. A.H. 1206/1791), **Āṣafīyah** i p. 816 nos. 84 (A.H. 1054/1644), 201 (A.H. 1270/1854), 213, [presumably also p. 806 nos. 74, 113, 189], **Leningrad** Dorn p. 305 no. 315 (2) (A.H. 1066/1655–6), p. 306 no. 317 (2), **Rieu** Suppt. 155 (5) (A.H. 1123/1711), **Rieu** ii 453 (A.H. 1221/1806), **Blochet** ii 783 (2) (A.H. 1126/1714), **Mashhad** iii, *fṣl.* 17, MSS., no. 115 (not later than 1145/1732–3), **Būhār** 226 (18th cent.), **Lindesiana** p. 117 no. 713 (circ. A.D. 1800), **Majlis** 641 (7) (A.H. 1283/1866–7), 189, **Ivanow** Curzon 569 (19th cent.), **Ma'ārif** ii 333, and others in **Istānbūl.** (**d**) *Sharḥ i Bīst bāb* (beg. *al-Ḥ. l. 'l. rafa'a 'l-samāwāti bi-ghairi 'amad*), dedicated to Sulṭān Bāyazīd Khān b. M. Khān (A.H. 886–918/1481–1512) by M. b. Sulaimān al-Bursawī known as Afah-zādah: **Blochet** ii 783 (6) (A.H. 1126/1714). (**e**) by Mullā Muẓaffar: see p. 53[18] *supra*. (**f**) by 'Alā' al-Dīn b. Maḥmūd Kirmānī: *Dharī'ah* vi p. 30 no. 132. (**g**) Unidentified commentary: **Cataloghi** iii p. 316 no. 29 (4) (beg. *Bi-smi 'llāhi . . . wa-minhu 'l-isti'ānah.*[2] Bibl. Medicea Laurenziana). (**h**) (*Risālah i usṭurlāb*) (beg. *Dānā-yi zamānhā u makānhā hamah Ūst*), criticisms and corrections of an unspecified commentary on Ṭūsī's *Bīst bāb*, dedicated to Ibrāhīm 'Ādil-Shāh (A.H. 987–1035/1579–1626) by 'Abd al-Raḥīm b. Ṣāliḥ M. b. Nāṣir al-Dīn Ṣiddīqī Fakhrī: **Ivanow** 1494 (3).

(2) ***Ikhtiyārāt al-nujūm,*** in prose: *Dharī'ah* i p. 369 no. 1926 (MS. at Najaf in M. 'Alī Khwānsārī's library).

(3) (***Ikhtiyārāt i masīr al-qamar,*** so Blochet 772 (21)), or

[1] A date indicated according to the author's statement at the end (in some MSS.) by the name of the month in which it was completed, and which in the B.M. MS. of 1221/1806 is spelt *JMYDY al-ākhir* (= 899), but *JMYD al-ākhir* (= 889) in Būhār 226. In the Majlis catalogue, p. 105, the date is given as 893.

[2] The real beginning doubtless follows these words.

(***Ikhtiyārāt i qamar fī burūj i ithnai-'ashar,*** so Bodl. 1512 (2)), or (***Ikhtiyārāt al-muhimmāt bi-ḥasab taḥwīlāt al-qamar . . .,*** so *Dharī'ah*) (beg. *Har mahī k'āyad ba-ta'yīd i Khudāy i Lam-yazal ∗ Jirm i mah dar khānah i Mirrīkh ya'nī dar Ḥamal*), a short *mathnawī*: *Rauḍāt al-jannāt* iv p. 67, l. 8 from foot (where this work is inadvertently described as a *qaṣīdah lāmīyah*), *Dharī'ah* i p. 368 ult., **Bāyazīd** 2269 (3) (foll. 44–6. A.H. 850/1446. Krause p. 498 no. 19), **Āyā Ṣōfyah** 2620 (2) (foll. 33–7. A.H. 874. Krause *ibid.*), 4840 (foll. 90–1. Krause *ibid.*), **Blochet** ii 772 (21) (early 17th cent.), **Bodleian** 1512 (2), probably also **Ethé** 1762 (24).

Edition: in Najīb al-Dīn al-Iṣfahānī's [Arabic ?] *Uṣūl al-malḥamah*, A.H. 1306/1888–9 (*Dharī'ah* i p. 368 ult.).

(4) ***Madkhal i manẓūm*** (beg. *Mard i dānā sukhan adā na-kunad*), an anonymous *mathnawī* on astrology ("on the propitious hours for the beginning of various undertakings" according to Ivanow), dedicated to Jamāl al-Dīn Abū 'l-Maḥāmid M. b. Aḥmad and sometimes (e.g. in Lālah-lī 3674 (7), Bāyazīd 2269 (1) and the printed edition) ascribed to Naṣīr al-Dīn Ṭūsī [1]: **Rieu** ii 871*a* (in a fine MS. written for Sulṭān Iskandar (cf. *PL.* i p. 86[13]) in 813–14/1410–11), 801*a* (A.H. 884/1480), 811*b* (A.H. 1065/1654), **Fātiḥ** 5429 foll. 60–72 (A.H. 872/1468. Krause p. 498 no. 18), **Lālah-lī** 3674 (7) (A.H. 1079/1668–9. Krause *ibid.*), **Āṣafīyah** ii p. 1700 no. 77 (A.H. 1167/1754), perhaps also no. 72, **Bodleian** 1549, **Ethé** 2254, **Ivanow** Curzon 645 (A.H. 1220/1806), **Āyā Ṣōfyah** 4840 (3) (*Manẓūmah i Madkhal i nujūm*), p. 368 no. 2701 (1) (in a MS. with two other works, both of them by Ṭūsī), **Bāyazīd** 2269 (1) (*al-M. fī 'ilm al-nujūm*, by N. al-D. Ṭ. In a MS. containing also the *Sī faṣl.*), **Cairo** p. 524, possibly also **Madras** 500.

Edition: [**Persia**] 1276/1859° (on the margin of the *Bīst bāb*. Cf. *PL.* ii p. 53[20]).

(5) ***Mukhtaṣar dar ma'rifat i taqwīm:*** see ***Sī faṣl*** below.

[1] At the end of the Curzon MS. at Calcutta are two lines (quoted by Ivanow) in which the date of completion is given as 1 Jumādā ii 816. They are open to suspicion both because they seem to be absent from the other MSS. that have been adequately described and also because the *mathnawī* occurs in a MS. written in 813–14/1410–11.

(6) ***Mukhtaṣar dar ma'rifat i usṭurlāb*** : see ***Bīst bāb*** above.

(7) ***Risālah i Mu'īnīyah*** (beg. *Sp. u st. Ḥaḍrat i 'Izzat i Dhū 'l-Jalāl rā*), a manual of astronomy dedicated to Mu'īn al-Dīn Abū 'l-Shams, son of the author's patron Nāṣir al-Dīn 'Abd al-Raḥīm b. Abī Manṣūr [Governor of Quhistān under the Ismā'īlī princes 'Alā' al-Dīn M. (d. 653) and Rukn al-Dīn Khwurshāh, and dedicatee of the *Akhlāq i Nāṣirī*], and divided into four *maqālahs* : Ḥ. Kh. iii p. 444, I.Ḥ. 1173, **Mashhad** iii, *fṣl.* 17, MSS., no. 93 (A.H. 665/1266–7), **Browne** Coll. O. 3 (disarranged portions only. A.H. 672/1273), Suppt. 686 (A.H. 1146/1733–4. King's 200), **Vatican** Levi della Vida 1398 (4) (A.H. 706/1307), **Fātiḥ** 5302 (4) (34 foll. A.H. 722/1322. Krause, p. 494 (2)), **Cairo** p. 511 (A.H. 865/1460–1), **Āyā Ṣōfyah** 2670 (1) (173 foll. A.H. 866/1461–2. Krause p. 494 (2)), 4844 (n.d. Krause *ibid.*), **Ma'ārif** i 125 (A.H. 1028/1619), **'Aligaṛh** Subḥ. MSS. p. 22 no. 6 (A.H. 1168–9/1755–6), **Rehatsek** p. 38 no. 71 (A.H. 1204/1789–90), **Bānkipūr** Suppt. ii 2043 (18th cent.), **Berlin** 330 (2) (A.H. 1240/1825), 329 (1), **Lahore** Panjāb Univ. (A.H. 1279/1862–3. See *OCM.* x/3 p. 104), **Ivanow** Curzon 575 (19th cent.), **Leningrad** Univ. no. 197 (Salemann-Rosen p. 15), **Majlis** 178, 212 (the title *Risālat al-mufīd* given to the work in this MS. is doubtless a mere corruption), **Ross and Browne** 269, and others at **Istānbūl** (see Horn *Pers. Hss.*).

According to the Majlis catalogue p. 98² (no. 180) the work has been printed.

Annotations subsequently written by the author himself: (*Ḥall i mushkilāt i Risālah i Mu'īnīyah*) (beg. *Ba'd i farāgh az taḥrīr i R. i M. dar hai'at yakī az buzurgān*): **Fātiḥ** 5302 (5) (10 foll. A.H. 722/1322. Krause p. 495 (3)), **Āyā Ṣōfyah** 2670 (2) (35 foll. A.H. 866/1461–2. Krause *ibid.*), 4853 (25) (n.d. Krause *ibid.*), **'Aligaṛh** Subḥ. MSS. p. 23 no. 24 (?) (*Risālah i muta'alliq bi-R. i M.* 14 foll.), **Berlin** 330 (3), 329 (2), **Leningrad** Univ. no. 197 (2) (Salemann-Rosen p. 15), **Majlis** i 180 (2), and doubtless in some of the other MSS. of the *Mu'īnīyah* mentioned above. According to the Majlis catalogue this work has been printed.

Appendix: (*Dhail i Risālah i Mu'īnīyah*) (beg. *Chūn 'ināyat i Rabbānī*), in eight *faṣls*, perhaps identical with the preceding annotations: **Bodleian** iii 2839 (foll. 136–56. 16th cent.), **Ross and Browne** 269 foll. 105–28.

(8) ***Risālah i usṭurlāb*** (beg. *al-Ḥ. l. R. al-'ā. wa-l-ṣ. . . . a. b. az ḥ. u th.*), a short tract "treating of the position of the planets in longitude and latitude": **Bānkipūr** xvii 1725 (foll. 32*b*–35*b*. 18th cent.).

(9) ***Risālat al-usṭurlāb*** : see ***Bīst bāb*** above.

(10) (***Sī faṣl dar taqwīm***), or (***Mukhtaṣar dar ma'rifat i taqwīm***), the description occurring in the preface, (beg. *al-Ḥ. l. R. al-'ā. . . . In mukhtaṣarī-st dar m. i t. mushtamil bar sī faṣl*), a short work completed in 658/1260 and extant also in an Arabic form (for which see I.Ḥ. 1526 (*Risālah fī ma'rifat al-taqwīm*), Brockelmann i p. 512, *Sptbd.* i p. 931, Krause p. 495): H. Kh. iii p. 642, **Leyden** iii p. 148 no. 1177 (A.H. 700/1300–1), **Istānbūl** Sarāy 3327 (1) (20 foll. A.H. 703/1303–4. Krause p. 495), **Köprülü** 1589 foll. 372–5 marg. (circ. A.H. 760/1359. Krause *ibid.*), **Blochet** iv 2036 (early 15th cent. ?), ii 778 (early 17th cent.), iv 2363 (2) (17th cent.), 2404 (19th cent.), 2435 (with a preface and tables added by M. b. M. Kāshgharī), **Bāyazīd** 2269 (2) (A.H. 848/1444. Krause p. 495), **Rieu** ii 452 (15th cent.), 853*b* (A.H. 1055–7/1645–7), 811*a* (A.H. 1065/1654), **Āṣafīyah** ii p. 1702 nos. 28 (A.H. 976–7/1568–9), 30, **Ethé** ii 3071 (much damaged. A.H. 982/1574), i 2254 (3) (A.H. 1081/1670), **Būhār** 224 (A.H. 1082/1671), **Vatican** Pers. 12 (3) (17th cent. Rossi p. 39), Barb. Orient. 102 (1) (17th cent. Rossi p. 158), **'Aligaṛh** Subḥ. MSS. p. 22 no. 14, **Bodleian** 1511–12, **Cataloghi** iii p. 314 no. 26 (Bibl. Medicea Laurenziana), p. 315 no. 27 (ibid.), p. 319 nos. 37–8 (ibid.), **Flügel** 1424 (1) (headings of the sections given), **Majlis** 206 (1), **Mashhad** iii, *fṣl.* 17, MSS., nos. 112, 180, **Rehatsek** p. 195 no. 42, and others in **Istānbūl** (cf. Krause p. 495).

Edition: 1295/1878 (Āṣafīyah i p. 818. Evidently appended, with Qūshchī's *Risālah i hai'at*, to a Persian edition of the *Khulāṣat al-ḥisāb*: see Āṣafīyah i pp. 796 (no. 247) and 814).

Commentaries: **(a)** *Sharḥ i Mukhtaṣar dar ma'rifat i taqwīm*

(beg. *Allāhu ashkuruhu 'alā na'mā'ihi*), probably written in 727/1327 (the date of Naurūz being fixed for that year) by an anonymous author: **Rieu** ii 852*a* (A.H. 889/1484), **Mashhad** iii, *fṣl.* 17, MSS., no. 122. (**b**) *Sharḥ i Sī faṣl* (beg. *Ḥ. i nā-ma'dūd u madḥ i nā-maḥdūd ḥaḍrat i Wājib al-wujūd*), written in 824/1421 by Badr [al-Dīn] Ṭabarī: **Rieu** ii 452*b* (15th cent.), **Cataloghi** iii p. 316 no. 29 (1) (Bibl. Medicea Laurenziana), **Flügel** ii 1424 (2), **Majlis** 193. (**c**) *al-Tuḥfat al-Niẓāmīyah*, or *Chihil faṣl*, by 'Abd al-Qādir Rūyānī: see *PL.* ii p. 78 *infra.* (**d**) *Rabī' al-munajjimīn fī sharḥ [al-] Fuṣūl al-thalāthīn* (beg. *Nuṭq i sukhandān kih mustakhrij*), a detailed commentary (288 foll.) composed in 1069/1658–9 by M. Raḍī Mustaufī b. M. Shafī': **Majlis** 173. (**e**) *Ḥall i taqwīm* (?), an unidentified commentary: **Ethé** 2255 (1) (acephalous. A.H. 878/1474). (**f**) (*Sharḥ i Sī faṣl*), an unidentified commentary: **Leyden** iii p. 149 no. 1580 (n.d.).

(11) *Taḥrīr al-Majisṭī*: see p. 37 *supra.*

(12) *Tarjamah i Ṣuwar al-kawākib*: see p. 41 *supra.*

(13) *Tarjamah i Thamarah i Baṭlamyūs*: see p. 36 *supra.*

(14) *Zīj i Īl-Khānī* (beg. *al-Ḥ. l. . . . Ba'd az sp. u st i Bārī* . . . (so Bodl. 1513, but several MSS. begin without *ḥamdalah*) *Khudāy ta'ālā Chingiz Khān rā quwwat dād*), astronomical tables compiled by order of Hūlāgū (A.H. 654–63/1256–65), completed (in 670 according to Krause) under his successor Abāqā (A.H. 663–80/1265–82), to whom they are dedicated, and divided into four *maqālahs*: Ḥ. Kh. iii p. 561, I.Ḥ. 1636, **Bodleian** 1513 (A.H. 679/1280–1 mainly), **Berlin** 336 (A.H. 689/1290), **Blochet** ii 779 (defective at end. Said to have been transcribed by N. al-D. Ṭūsī's son, Aṣīl al-Dīn Zauzanī. Late 13th cent.), iv 2365 (defective. Early 18th cent.), **Rieu** ii 454*a* (14th cent.), **Sarāy** 3513 (A.H. 814/1411–12. Krause p. 495 (6)), 3502 (15th cent. Krause *ibid.*), **Leyden** iii p. 149 no. 1181 (A.H. 835/1431–2), **Mashhad** iii, *fṣl.* 17, MSS., nos. 104 (A.H. 907/1501–2), 105–6, **Browne** Coll. O. 2 (15th cent.), **Āṣafīyah** i p. 814 no. 306, **Cairo** p. 512, **Cataloghi** iii p. 314 no. 25 (Bibl. Medicea Laurenziana), **Rehatsek** p. 24 no. 43 (old), p. 28 no. 50 (tables only), **Vatican** Pers. 85 (Rossi p. 103), and others at **Istānbūl**.

Extract: *Binae tabulae geographicae una Nassir Eddini Persae altera Ulug Beigi Tatari opera et studio J. Gravii*[1] . . . *publicatae* [a table of the longitudes and latitudes of 254 towns with Latin translation]. **London** 1652°, reprinted in Vol. iii of John Hudson's *Geographiae veteris scriptores Graeci minores*, **Oxford** 1698–1712°, and in *Chorasmiae et Mawaralnahrae . . . descriptio Abulfedae*, **Oxford** 1711°, as well as in the Greek translation of the last work (**Vienna** 1807°: see Edwards col. 301).

Persian commentaries: (**a**) *Kashf i ḥaqā'iq i Zīj i Īl-Khānī* (beg. *Ajnās i sp. i bī-q. kih maqāṭi' i auhām*), completed not later than 709/1310, the date of the Rāmpūr autograph, by Ḥasan b. M. Nīshāpūrī known as (*ma'rūf bi-*) Niẓām, i.e. Niẓām [al-Dīn] al-A'raj al-Naisābūrī al-Qummī, who completed Arabic commentaries on Ṭūsī's *Taḥrīr al-Majisṭī* (Cureton-Rieu 392) and *al-Tadhkirah al-Naṣīrīyah* (Cureton-Rieu 396) in 704/1305 and 711/1311 respectively (cf. Brockelmann *Sptbd.* ii p. 273; *Catalogue of the Arabic manuscripts in . . . the India Office*, vol. ii no. 1138): Ḥ. Kh. iii p. 563, **Rāmpūr** (A.H. 709/1310, autograph written for the library of Sa'd al-Dīn M. b. 'Alī Sāwajī. See Nadhīr Aḥmad 252), **Blochet** ii 782 (defective at end. Early 14th cent.), **Mashhad** iii, *fṣl.* 17, MSS., no. 114 (A.H. 870/1465–6), **Rehatsek** p. 23 no. 41, and others at **Istānbūl**. (**b**) *al-Zīj al-muḥaqqaq al-Sulṭānī 'alā uṣūl al-raṣad al-Il-Khānī*: see p. 65 *infra.* (**c**) *Tauḍīḥ i Zīj i Īl-Khānī*, a commentary, or, as Rieu describes it, an enlarged recension, completed at Baghdād in 795/1393 by Kamāl al-Dīn al-Ḥasan b. al-Ḥusain b. al-Ḥasan Shahanshāh al-Simnānī: **Rieu** ii 455*a* (acephalous and very defective. A.H. 795/1393, autograph). (**d**) *Zīj i jāmi' i Sa'īdī, dar tanqīḥ i Zīj i Īl-Khānī*: see *PL.* ii p. 74.

Abridgment: *al-'Umdat al-Īl-Khānīyah*, or, as Ḥ. Kh. calls it, *Zīj i Shāhī* (*Ḥ. i bī-q. u intihā Ṣāni'ī rā*), prepared by 'Alā' al-Dīn 'Alī-Shāh b. M. b. Qāsim al-Bukhārī (for whom see *PL.* ii p. 61), dedicated to the *Wazīr* M. b. Aḥmad b. 'Alī al-Tabrīzī and divided into two *aṣls*: Ḥ. Kh. iii p. 565 (under *Zīj i Shāhī*), **Blochet** ii 781 (early 14th cent.).

Arabic translations: (i) *al-'Iqd al-Yamānī fī ḥall al-Zīj al-*

[1] John Greaves (1602–52), Gresham Professor of Geometry, London, 1630, Savilian Professor of Astronomy, Oxford, 1643.

Īl-Khānī, by Aḥmad b. Ibrāhīm b. Khalīl al-Ḥalabī [1] (d. 859/1455 according to Uri): **Uri** p. 195 no. 897 (cf. Nicoll p. 599*b*. 174 foll. N.d.). Brockelmann (*Sptbd.* i p. 931 (45)) gives a further reference to " Br. Mus. Add. 7698 ", but this is the *Zīj i Īl-Khānī* itself (Rieu ii 454). (ii) *Ḥall al-Zīj*, completed in 934/1528 by 'Alī b. al-Rifā'ī al-Ḥusainī al-Shāfi'ī for al-Qāḍī Kamāl al-Dīn al-Tādhifī [?], *Qāḍī 'l-quḍāt al-Shāfi'ī bi-'l-Ḥaramain al-Sharīfain*, etc.: **Gotha** Arab. cat. iii 1404.

(15) ***Zubdat al-hai'ah*** [2] (beg. *Ba'd az sp. u st. i Āfrīdgār jalla jalāluhu . . . . Ch. g. muḥarrir i īn maqālat* [3]), a short treatise written at the request of some students (*jamā'atī muta'allimān*) and divided into thirty *bābs*: I.Ḥ. 1626, **Sarāy** 3455 (6) (11 foll. Transcribed in 666/1267–8 from an autograph. Krause p. 497 (13)), 3327 (2) (68 foll. A.H. 703/1303–4. Krause *ibid.*), **Āyā Ṣōfyah** 3730 (2) (defective. A.H. 688/1289. Krause *ibid.*), 2670 (3) (A.H. 866/1461–2. Krause *ibid.*), **Leyden** iii p. 150 no. 1183 (68 foll. A.H. 700/1300–1), **Nūr i 'Uthmānīyah** 2931 (1) (A.H. 871/1466–7. Krause *loc. cit.*), **Rehatsek** p. 24 no. 44 (A.H. 1111/1699–1700), **Cairo** p. 511, **Majlis** 180 (beg. *Ch. g. muqarrir i īn fuṣūl*), and others at **Istānbūl**.

According to the Majlis catalogue this work has been printed.

Anonymous Arabic translation: (*Tarjamat Zubdat al-hai'ah*) (beg. *al-Ḥ. l. Fāṭir al-Samāwāti wa-Mudawwirihā . . . wa-ba'd fa'inna 'l-ustādh . . . Naṣīr al-Millah . . . amlā mukhtaṣar^an*), in thirty *bābs*: **Rieu** Arab. Suppt. 763 (2) (foll. 15–63. Probably A.H. 1054/1644).

92. **Shams al-Dīn Samarqandī,** i.e. presumably Sh. al-D. M. b. Ashraf Ḥusainī Samarqandī (for whom see *PL.* ii p. 7).

(1) ***A'māl i taqwīm i kawākib i thābitah***, doubtless an extract from an unspecified work, beginning with a table of

[1] Evidently the same person as A. b. I. b. Kh. al-Ḥ., author of the *Bughyat al-ṭullāb fī 'l-'amal bi-rub' bi-'l-usṭurlāb* [*sic*] (de Slane 2524 (10)). Uri calls the author Shihāb al-Dīn al-Ḥalabī, but the *laqab* is not expressly mentioned by Nicoll, who says 'Auctor in cod. appellatur 'Ahmed Ben Ibrahim Ben Khalil', &c."

[2] To be distinguished from the (Arabic) *Zubdat al-idrāk fī hai'at al-aflāk*, which consists of an introduction, two *maqālahs* and a conclusion (see Krause p. 497 (14), Brockelmann i p. 511 (44), Ḥ. Kh. iii p. 533).

[3] The whole of the preface from the words *Chunīn gūyad* is quoted in the Leyden catalogue, iii p. 150.

fixed stars for the Alexandrine year gh th ṣ ḥ [1598] corresponding to 645 of the Persian era [A.H. 675]: **Leyden** iii p. 157 no. 1196 (3) (foll. 40–4).

(2) Other extracts: **Leyden** iii p. 157 no. 1196 (4), p. 160 no. 1196 (19).

93. In 676/1277 was completed:

An unidentified work on astrology and chronology divided into *maqālahs* (the sixth of which is headed *Dar mawālīd u istikhrāj i ān u ḥukm kardan bar ān*), subdivided into *qisms*, which in their turn are divided into *faṣls*: **Blochet** ii 898 (fragments only, 231 foll. (comprising 89–91, 92–320 [1] of the original foliation and some other leaves). A.H. 676/1277).

94. **'Alā' al-Dīn 'Alī-Shāh** b. M. b. Qāsim al-Khuwārazmī **al-Bukhārī** must have been born in, or about, 623/1226, since his age was thirty-six in 659/1261 (*Ashjār u athmār*, Bombay Univ. MS., fol. 154), when he returned to Bukhārā from a journey to Turkistan (Samarqand, where his father had gone as a merchant, Shāsh, etc.). After the devastation of Bukhārā by Abāqā's army in 671/1273 (a calamity about which he wrote a *qaṣīdah*) he went on a visit to the tomb of 'Alī b. Abī Ṭālib and fifteen years later he was still in al-'Irāq, suffering much distress and unable to carry out his desire to make a pilgrimage to the Ḥijāz. Apparently it was not until 690/1291 that he was able to leave Baghdād. He refers in the *Ashjār u athmār* to his *Zīj i 'Umdah* and his *dīwān i ash'ār* (see Bombay Univ. Cat. p. 44), and says that his proficiency in poetry and music enabled him to consort with kings and other great men. [Autobiographical statements in the *Ashjār u athmār* (summarized with some quotations in the Bombay Univ. cat.) and in the *Aḥkām al-a'wām* (summarized by Ivanow)].

(1) ***Aḥkām al-a'wām*** (beg. *al-Ḥ. l. al-'Alīm al-Ḥakīm*), a treatise on astrology composed probably in, or not long after, 690/1291 and divided into two *maqālahs* ((1) *dar kaifīyat i a'māl i tasyīrāt*, in four *bābs*, (2) *dar aḥkām i ṭāli' i taḥwīl . . .*, in eight *bābs*): Ḥ. Kh. i p. 170, **Nadhīr Aḥmad** 255 (?) (begins *Ḥ. u th. Āfrīdgārī rā kih dawā'ir i nujūm*. A.H. 1069/1658–9. Maḥbūb

[1] So Blochet, but there seems to be a misprint here.

Yār Jang, Ḥaidarābād), **Berlin** 343 (collated in 1090/1679–80), **Ross-Browne** 141 (A.H. 1224/1809), **Ivanow** Curzon 644 (slightly defective at end. Early 19th cent.), **Rehatsek** p. 3 no. 3, **As'ad** 1966, **Nūr i 'Uthmānīyah** 2767, apparently also **Mashhad** iii, *fṣl.* 17, MSS., no. 81 (*Risālah dar tasyīrāt i nujūmī*, beg. *al-Ḥ l. al-Ḥakīm*. Not later than A.H. 1145/1732–3).

(2) ***Ashjār u athmār*** (in some catalogues *Thamarat al-shajarah*, *Thamarāt al-ashjār*, *Thamarah u shajarah*, etc.) (beg. *Ḥ. u th. Āfrīdgārī rā kih aflāk i dawā'ir u nujūm i sawā'ir*), on astrology, composed fifteen years after Abāqā's invasion of Bukhārā in 671/1273 [and therefore in 686–7/1287–8] at the request of the *Wazīr* Shams al-Dīn M. b. Saif al-Dīn Aḥmad-Shāh b. Badr al-Dīn Mubārak-Shāh and divided into five *shajarahs* ((1) *dar ṣifāt u mansūbāt i burūj u kawākib*, in seven *shu'bahs* subdivided into *thamarahs*, (2) *dar aḥkām i qirānāt u ittiṣālāt*, in twelve *shu'bahs*, (3) *dar aḥkām i ṭāli' i taḥwīl i sāl u fuṣūl . . .* in six *shu'bahs*, (4) *dar aḥkām i ṭāli'hā-yi maulūd*, in seventeen *shu'bahs*, (5) *dar aḥkām i a'māl i tasyīrāt*, in five *shu'bahs*): Ḥ. Kh. i p. 318, *Dharī'ah* v p. 12 no. 44 (*Thamarāt al-ashjār*. Old MS. (beg. *Ba-nām-Īzad i Khudāwand i Bakhshāyandah i Mihrbān* [spurious beginning ?]) in the Tustarīyah at Najaf), **Glasgow** (A.H. 955/1548. See *JRAS.* 1906 p. 597 no. 7), **Mashhad** iii, *fṣl.* 17, MSS., nos. 4 (defective at end. Not later than A.H. 1067/1657), 3, **Majlis** 153 (A.H. 1124/1712), **Lindesiana** p. 122 no. 695 (circ. A.D. 1750), p. 115 no. 716*a* (A.H. 1190/1776), **'Alīgaṛh** p. 22 nos. 2 (A.H. 1165/1752), 18, p. 23 no. 23, **Browne** Coll. O. 8 (A.H. 1176/1762–3 ?), **Ross-Browne** 140 (acephalous. 92 foll. It is not clear how many of the *shajarahs* this MS. contains. A.H. 1224/1809), **Āṣafīyah** ii p. 1698 no. 17, **Berlin** 342, **Bombay** Univ. p. 42 no. 26 (162 foll.), **Peshawar** 1958, **Rehatsek** p. 15 no. 24, p. 16 no. 25 (" not a copy of the same work, though the arrangement of the subject is nearly identical ". Defective at end), **As'ad** 1964, **Āyā Ṣōfyah** 2688, 2795 (2), **Bāyazīd** 2264, **Nūr i 'Uthmānīyah** 2776, 2777.

Edition: *Thamarah i shajarah i nujūm*, **Lucknow** 1903° (lithographed from a MS. dated 880. 204 pp.).

(3) *al-'Umdat al-Īl-Khānīyah* : see *PL.* ii p. 59.

95. The author of the *Hidāyat al-nujūm*, whose name appears in both of the MSS. recorded below as **Nāṣir al-Dīn** Ḥaidar b. M. **Shīrāzī** is probably the same person as the author of the *Irshād*, whose name is given variously as N. al-D. Ḥai. b. M. Sh. (Āghā Buzurg's MS. (*Dharī'ah* i pp. 508⁴, 509¹: cf. 509³)), N. al-D. Aḥmad b. M. Sh. (Rieu, Majlis, Nūr i 'Uthmānīyah), Sulṭān N. al-D. A. b. Ḥai. b. M. Sh. (Fihristī's MS.), A. b. Ḥai. b. M. Sh. (Mashhad cat., without the *laqab*) and A. b. Ḥai. Sh. (Berlin 334, likewise without the *laqab*). Very possibly he is identical with the *rammāl* who wrote (1) *Tuḥfat al-raml*, or *al-Tuḥfah fi 'l-raml* (in four *maqālahs* by N. al-D. b. M. b. Ḥai. Sh. according to Ḥ. Kh. ii p. 244 ; by Khwājah N. al-D. A. b. Ḥai. Sh. according to Browne Suppt. 1504 (1), which is dated 965/1557–8), (2) *Maḥmūd al-raml* (Nāṣir b. M. Sh. according to Arberry, M. N. b. M. Sh. according to Edwards), (3) *Nāṣir al-raml* (ditto), (4) (*Risālah dar raml*) (in two *maqālahs*, composed for S. Ḥusain b. 'Alī al-'Alawī by N., or N. al-D., b. M. b. Ḥai. Sh., Ivanow Curzon 660, Mehren p. 12 no. 27 (4)), (5) *Risālah i Nāṣirī* (perhaps identical with the preceding, by N. M. b. Ḥai. Sh., Āṣafīyah ii p. 1684 no. 136) and (6) *Lubb i lubāb* (by N. b. M. Ḥai. Sh., Āṣafīyah ii p. 1686 no. 60).

(1) ***Hidāyat al-nujūm*** (beg. *Sh. u sp. Khudāy rā kih munazzah ast dhāt i U*), on astrology in thirty *babs*, composed in 687/1288 after the completion of the author's work *Zīj i raṣad al-saiyār*: **Rieu** ii 852*b* (A.H. 894/1489), **Kapūrt'halah** (A.H. 1160/1747. See *OCM.* iii/4 (Aug. 1927) p. 4).

(2) ***Irshād***, sometimes called *Panjāh bāb* [1] (beg. *Sh. u sp. i bī-ḥadd u 'add Āfrīdgārī rā jalla jalāluhu kih Mubdi' i zamīn u zamān-ast*), on the astrolabe in fifty short *bābs* composed probably at Iṣfahān (mentioned repeatedly in the examples) in 697/1297–8 (a date for which the position of some stars is indicated): *Dharī'ah* i p. 507 no. 2502 (where an old MS. in the author's possession is mentioned), **Sipahsālār** (A.H. 772/1370–1. See *Dharī'ah* i p. 508²), **Majlis** 149 (A.H. 773/1371–2), **Mashhad** iii, *fṣl.* 17, MSS., no. 8 (not later than 1067/1657.

[1] But to be distinguished from the *Panjāh bāb i Sulṭānī* (for which see *PL.* ii p. 73).

Another MS., belonging to Fihristī's bequest, is mentioned in *Dharī'ah* i p. 507 ult.), **Rieu** ii 455*b* (18th cent.), **Najaf** Ḥusainīyah (see *Dharī'ah* i p. 507 antepenult), **Nūr i 'Uthmānīyah** 2894, **Rehatsek** p. 18 no. 31 (?)

Abridgment in ten *bābs* (beg. *Sp. i bī-q. Parwardgārī rā sazā ast kih Mubdi' i zamīn*): **Berlin** 334 (modern).

96. Presumably in the reign of Ghāzān Khān (A.H. 694–703/1295–1304) was composed:

Risālat al-Ghāzānīyah fī ālāt al-raṣadīyah: **Āṣafīyah** i p. 812 no. 153.

97. **Quṭb al-Dīn Maḥmūd** b. Mas'ūd **Shīrāzī,** the greatest of Naṣīr al-Dīn Ṭūsī's pupils, died at Tabrīz in 710/1311 (see *PL.* ii p. 1[19]; Brockelmann ii p. 211, *Sptbd.* ii p. 296; *Ency. Isl.* under Ḳuṭb al-Dīn (Wiedemann); etc.).

Ikhtiyārāt i Muẓaffarī (beg. *Sp. u st. i bī-q. u madḥ u ḥ. i bī-ḥadd u 'add lā'iq i ḥaḍrat i 'izzat i Ṣāni'ī bāshad*), an abridgment of the author's Arabic *Nihāyat al-idrāk fī dirāyat al-aflāk*, dedicated to the *Amīr* Muẓaffar al-Dīn Yūluq Arslān b. Alp-Yūruk [the Chōpānid ruler of Qasṭamūnī, who died in 704/1304–5: see Zambaur *Manuel de généalogie* . . ., p. 148] and divided into four *maqālahs* ((1) on the *muqaddamāt*, (2) *dar hai'at i ajrām i 'ulwī* . . ., (3) *dar hai'at i zamīn* . . ., (4) *dar ma'rifat i maqādīr i ab'ād u ajrām i kawākib* . . .) and a *khātimah*: Ḥ. Kh. i p. 199, **Fātiḥ** 5302 (1) (163 foll. A.H. 716/1316. Krause p. 508), **Leningrad** Institut (A.H. 830/1427. See Rosen no. 124 pp. 300–17, where the work is described at some length), **Āyā Ṣōfyah** 2574 (252 foll. A.H. 885/1480. Krause p. 508), 2575 (A.H. 912/1506–7. Krause *ibid.*), **Nūr i 'Uthmānīyah** 2773 (Krause *ibid.*), **Sarāy** 3310, 3311 (Krause *ibid.*).

98. **M. b. Abī 'Abd Allāh Sanjar al-Kamālī,** known as Saif [al-Dīn] i munajjim i Bāyazdiwī [so Blochet: read perhaps Bāyindirī],[1] composed his *zīj* after living for some time at Shīrāz.

(1) *Zīj i Ashrafī* (beg. *Sh. u sp. Pādshāhī rā kih wujūd i har*

[1] M. b. Abī 'Abd Allāh Mas'ūd al-Kamāl known as Saif al-munajjim al-Yazdī according to Tashkent Acad. i 506.

maujūd az faiḍ i jūd i Ūst), composed in 702/1302–3 and divided into a *muqaddamah* and eight *maqālahs*: **Blochet** ii 784 (1) (16th cent.).

(2) *Sharḥ i Mujmal al-uṣūl,* a Persian commentary composed in 703/1303–4 on the Arabic *M. al-u.* of Kūshyār (for whom see *PL.* ii p. 42): **Tashkent** Acad. i 506 (19 foll. A.H. 881/1484), probably also **Rehatsek** p. 21 no. 35 (*Risālah dar nujūm*, composed in 703 by M. b. Abū 'Abd Allāh).

99. **Shams [al-Dīn]** M. b. 'Alī Khwājah (Ymlī Khwājah according to Ḥ. Kh.) **al-Wābkanawī.**[1]

(1) *k. i ma'rifat i usṭurlāb i shamālī* (beg. *Ḥ. i bī-ghāyat u th. i bī-nihāyat . . . a. b. gharaḍ az tasbīb i īn kalimāt*), in two parts containing two and thirty-two chapters respectively: **Istānbūl** Sarāy 3327 (4) (27 foll. A.H. 703/1303–4. Krause p. 519).

(2) *al-Zīj al-muḥaqqaq al-Sulṭānī 'alā uṣūl al-raṣad al-Īl-Khānī,* or (*Zīj i Shams [al-Dīn] al-munajjim*), or (*Sharḥ i Zīj i Īl-Khānī,* so Rehatsek) (beg. *Ḥ. u th. ḥaḍrat i Dhū 'l-Jalālī rā kih āsmān*), in five *maqālahs*, dedicated to Abū Sa'īd Bahādur Khān (A.H. 716–36/1316–35): Ḥ. Kh. iii p. 566 (*Z. i Sh. al-D. M.* . . .), **Majlis** i 184 (lacks parts (most ?) of first two *maqālahs*. Old), **Āyā Ṣōfyah** 2694 (190 foll. 9th/15th cent ?. Krause p. 518), **Rehatsek** p. 29 no. 51.

100. **M. al-Ḥusainī,**[2] called **Saiyid i Munajjim,** was alive in 803/1400–1 according to Ḥ. Kh. He is doubtless identical with the Saiyid i Munajjim who wrote a commentary entitled *Wasīlah* on Naṣīr al-Dīn Ṭūsī's treatise on the astrolabe (MS.: Leningrad Mus. Asiat. See *Mélanges asiatiques* iii (1859) p. 501. Cf. *PL.* ii p. 53 *supra*).

[1] Wābknwī in Ḥ. Kh. and in Krause's transcript from the beginning of the *Zīj*. Wābkanī is the form given in the *Lubb al-Lubāb* (p. 270: cf. Sam'ānī fol. 575*a*). For the village of Wābkanah (Yāqūt writes Wābaknah), Wāpkand, or Wāfkand, three *farsakhs* from Bukhārā, see Barthold *Turkestan* pp. 114, 128, 132. A modern Wāpkandī has already been mentioned in this work (*PL.* i p. 387[21]).

[2] So Nadhīr Aḥmad, doubtless correctly, but other catalogues have M. al-Ḥusain (Berlin 340), M. al-Ḥasanī (Blochet) and M. Ḥusain (Mashhad).

Laṭā'if al-kalām[1] *fī aḥkām al-a'wām* (beg. *al.-Ḥ. l. R. al-'ā.* (so Mas͟hhad, but Nad͟hīr Aḥmad 256 and Berlin 340 begin (with some variants) *C͟h. g. muḥarrir i īn sawād aḍ'af al-'ibād M. al-Ḥusainī al-mad'ū bi-Saiyid i Munajjim*)), on astrology (without any division into chapters): Ḥ. K͟h. v p. 317, *D͟harī'ah* i p. 293 antepenult. (*Aḥkām al-a'wām*), **Bodleian** iii 2741 (A.H. 916/1511), **Blochet** iv 2407 (A.H. 988/1580), **Brit. Mus.** Or. 5587 (1) (17th cent. *D.L.* p. 38), **Najaf** Ḥusainīyah (A.H. 1212/1797–8. See *D͟harī'ah, loc. cit.*), **Nad͟hīr Aḥmad** 256 (Ḥāfiẓ Aḥmad 'Alī K͟hān, Rāmpūr. A.H. 1290/1873), **As'ad** 2000 (?), **Bāyazīd** 2279–80, **Berlin** 340, **Mas͟hhad** iii, *fṣl.* 17, MSS., no. 151. [P.S. Also **Mis͟hkāt** iii/2 pp. 936–7.]

101. **'Alā'** [al-Dīn] **al-Kirmānī** dedicated his *Badā'i' al-'amal fī ṣanā'i' al-ḥiyal* (MS.: Bodleian 1872) to Abū 'l-Muẓaffar Sulṭān Muḥammad K͟hān [i.e. either Muḥammad I b. Bāyazīd, who reigned from 805/1402 to 824/1421, or Muḥammad II b. Murād, who reigned from 855/1451 to 886/1481].

(*Risālah dar ṣifat i kura'ī jadīd*) (beg. . . . *wa-ba'd sākin i kūy i bī-nis͟hānī 'Alā' al-Kirmānī*), on the construction and uses of an improved armillary sphere or astrolabe excogitated by the author primarily for the purpose of ascertaining the *qiblah*, dedicated, according to Blochet,[2] to Sulṭān Bāyazīd K͟hān [i.e. either Bāyazīd I b. Murād, who reigned from 792/1389 to 805/1402, or Bayazīd II b. M., who reigned from 886/1481 to 918/1512] and divided into seven *faṣls*: **Blochet** ii 793 (22 foll. Mecca, A.H. 999/1591, by Sulṭān 'Alī al-Harawī), **Leyden** iii p. 153 no. 1589 (52 pp. Mecca, A.H. 999/1591).

102. Of unknown authorship is:

Tuḥfat al-sulṭān fī asbāb al-'irfān (beg. *Ḥ. u t͟h. i bī-ḥadd u muntahā u s͟h. u sp. i bī-andāzah u qiyās mar ḥaḍrat i Wājib al-Wujūdī rā*), a short treatise on astronomy dedicated to Amīr-zādah Ibrāhīm Sulṭān,[3] S͟hāh-Ruk͟h's son [b. 796/1394, d. 838/1435], and divided into a *muqaddamah*,

[1] So Ḥ.K͟h., Mas͟hhad and Blochet, but Berlin has *al-kirām* and Nad͟hīr Aḥmad *al-ikrām*.
[2] The name of the dedicatee seems to be absent from the Leyden MS.
[3] Cf. *PL.* i pp. 283[13], 284[10], 287[15], 932[2].

two *bābs* and a *k͟hātimah*: **Bodleian** 1514 (foll. 16*b*–36. A.H. 815/1412).

103. **Mūsā** b. M. b. Maḥmūd, called **Qāḍī-zādah i Rūmī**, died probably about 835/1431–2 (see *PL.* ii p. 8).

Dar bayān i istik͟hrāj i jaib i yak darajah (*bar wajhī kih muṣannif ba-ān mulham s͟hudah ān-c͟hih az S͟harḥ i Zīj mafhūm s͟hudah*), agreeing with the passages quoted by Mīrim C͟helebī in his commentary on Ulug͟h Bēg's *Zīj* (cf. *PL.* ii p. 70) as the work of his grandfathers 'Alī Qūs͟hjī and Qāḍī-zādah i Rūmī: **Berlin** p. 1057 no. 339* (foll. 74–81).

104. **Ulug͟h Bēg** b. S͟hāh-Ruk͟h was born in 796/1394 and died in 853/1449 (see *PL.* i pp. 271–3; Brockelmann ii p. 212, *Sptbd.* ii p. 298; etc.).

(1) *Zīj i K͟hāqānī dar takmīl i Zīj i Īl-K͟hānī*[1] (beg. *Ḥ. u sp. i bī-q. ḥaḍrat i K͟hāliqī rā kih ba-yad i ibdā' u qudrat*), the original edition completed in 816/1413–14[2] under Ulug͟h Bēg's supervision by G͟hiyāt͟h al-Dīn Jams͟hīd b. Mas'ūd b. M. al-ṭabīb al-Kās͟hī[3] and divided into six *maqālahs* ((1) *dar ma'rifat i tawārīk͟h i mas͟hhūr*, in a *muqaddamah* and four *bābs* (unlike the remaining five *maqālahs*, each of which comprises a *muqaddamah* and two *bābs*), (2) *dar ma'rifat i jaib u sahm u ẓill u mail u maṭāli' u d͟hikr i ṭūl u 'arḍ i buldān*, (3) *dar ma'rifat i mawāḍi' i kawākib dar ṭūl u 'arḍ* . . ., (4) *dar ma'rifat i qisī i mas͟hhūrah*, (5) *dar ma'rifat i ṭāli' az ma'lūmāt i muk͟htalifah*, (6) *dar bāqī i a'māl i nujūmī kih ān tasyīrāt ast* . . .): **Ethé** 2232 (A.H. 905/1499–1500), **Āyā Ṣōfyah** 2692 (162 foll. A.H. 816/1413–14, possibly autograph. Krause p. 510), probably also **Āṣafīyah** iii p. 338 no. 323 (*Zīj i Ulug͟h Bēg*, by Jams͟hīd . . . A.H. 843/1439–40).

(2) *Zīj i Sulṭānī i Gūrkānī*, the official title according to the *Maṭla' i sa'dain*,[4] or *Zīj i jadīd i Sulṭānī*, as

[1] *Al-zīj al-musammā bi-'l-K͟hāqānī fī takmīl al-Zīj al-Īl-K͟hānī*, as Jams͟hīd himself calls it in the preface to his *Miftāḥ fī 'l-ḥisāb* (see W. Barthold, *Uluġ Beg und seine Zeit*, tr. W. Hinz, p. 163 n.6).
[2] This date implies that Jams͟hīd's association with Ulug͟h Bēg began earlier than is usually supposed.
[3] See *PL.* ii p. 72 *infra*.
[4] *Ba-Zīj i Sulṭānī i Gūrkānī mausūm s͟hud* (see the passage quoted in Blochet ii p. 64).

it is called by the commentator 'Abd al-'Alī Bīrjandī, or ***Zīj i jadīd i Gūrkānī***, as it is called in the *Rauḍat al-ṣafā'* and the *Ḥabīb al-siyar*, or ***Zīj i Ulugh Bēg***, as it is called on the title-pages of some MSS., no formal title being mentioned in the work itself, or ***Mu'āmarāt i Gūrkānī***, as it is occasionally called (cf. Bānkīpūr xi 1043, where Bīrjandī's commentary is called in the colophon *Tashrīḥ i Mu'āmarāt i Gūrkānī*): (beg. *Tabāraka 'lladhī ja'ala fī 'l-samā'i burūj*" . . . *ch. g. U. B.* . . .), astronomical tables composed, it seems, not earlier than 841/1437–8 [1] and the following years on the basis of the observations of Ulugh Bēg and his collaborators, Qāḍī-zādah i Rūmī,[2] Ghiyāth al-Dīn Jamshīd [3] and 'Alī Qūshchī,[4] and divided, like the *Zīj i Īl-Khānī*, which they were written to correct, into four *maqālahs* with similar headings (see *PL.* ii p. 58): Ḥ. Kh. iii p. 559, **Bodleian** 1515 (15th or 16th cent.), 1516 (15th or 16th cent.), 1517 (16th or 17th cent.), 1518, ii 2368, iii 2731, **Berlin** 337 (old), 338 (defective. Fairly old), **Peshawar** 1776 (note of ownership dated 972/1564–5), **Ellis Coll.** M. 416 (A.H. 978/1570), **Tashkent** Acad. i 511–13 (3 copies ascribed to the 16th cent.), **Rieu** ii 455*b* (16th cent.), 457*a* (16th cent.), 457*b* (A.H. 1081/1670), 457*b* (explanatory text without the tables. 17th cent.), **Blochet** ii 785 (16th cent.), 786 (defective. Late 16th cent.), 787–8 (both late 17th cent.), iv 2366 (extracts), **Ethé** 2233 (A.H. 1072/1662), 2234–6, **Ross-Browne** 17 (lacunae. 17th cent.), **Leningrad** Inst. (Rosen p. 317 no. 125. Defective. A.H. 1073/1662–3), Mus. Asiat. (see *Mélanges asiatiques* ii (1852–6) p. 54), Pub. Lib. (Chanykov 118), Univ. no. 175* (Salemann-Rosen p. 16), **Būhār** 227 (17th cent.), **Calcutta Madrasah** 166 (circ. A.D. 1700), 167 (*Maqālahs* i–iii. Circ. A.D. 1700), **Ivanow** 1485 (defective at end. 18th cent.), **Lindesiana** p. 230 no. 709 (circ. A.D. 1750), **Bānkīpūr** xi 1041 (18th cent.), **Browne** Suppt. 740 (King's 214), 738 (n.d.), 739 (defective at end. Corpus 210), **Rehatsek** p. 25 no. 45 (A.H. 1201/1786–7), p. 28 no. 50 (tables only), p. 30 no. 53 (*Mu'āmarah i Zīj i Ulugh-Bēgī*), p. 24 no. 42,

[1] "That year is taken as the starting point of several of the tables" (Rieu ii p. 456*a*).
[2] Cf. *PL.* ii pp. 8, 67.
[3] Cf. *PL.* ii p. 73.
[4] Cf. *PL.* ii pp. 9, 75.

p. 39 no. 73 (*Mu'āmar* [*sic*] *i Ulugh-Bēg*), **Āṣafīyah** i p. 814 nos. 53 (A.H. 1261/1845), 303, 307, **'Alīgaṛh** Subḥ. MSS. p. 24 no. 2, perhaps also p. 22 no. 17 (*Risālah i Ulugh-Bēgī*), **Cairo** p. 512 (two MSS., one of which, however, begins *Sharīftarīn kalāmī-kih az ufuq i 'ibārāt ṭāli' gardad*), **Edinburgh** New Coll. p. 11, **Lahore** Panjāb Univ. (see *OCM.* x/3 (May 1934) p. 103), **Majlis** 182, **Mashhad** iii, *fṣl.* 17, MSS., no. 107, and many others at **Istānbūl.**

Extracts: (**1**) [The explanatory matter prefixed to the tables in each of the four *maqālahs*] *Prolégomènes des Tables Astronomiques d'Oloug-Beg publiés avec notes et variantes, et précédés d'une introduction ; par M. L. P. E. A. Sédillot.* (*Zīj i Ulugh Bēg b. Shāh-Rukh* . . .), **Paris** 1847°* (pp. clv, 162). (**2**) [The same explanatory matter as edited by Sédillot] *Chrestomathie persane . . . à l'usage des élèves de l'École Royale et Spéciale des Langues Orientales Vivantes, tome I* (**Paris** 1847°*) pp. clv, 285–450. (**3**) [*Maqālah* I] *Epochae celebriores, astronomis, historicis, chronologis Chataiorum, Syro-Graecorum, Arabum, Persarum, Chorasmiorum, usitatae ; ex traditione Ulug Beigi . . . Eas primus publicavit, recensuit, et commentariis illustravit J. Gravius,*[1] **London** 1650°* (103 pp.). (**4**) [The tables showing the latitudes and longitudes of towns from the end of *Maqālah II*] *Binae tabulae geographicae una Nassir Eddini Persae altera Ulug Beigi Tatari opera et studio J. Gravii . . . publicatae,* **London** 1652°, reprinted in Vol. III of John Hudson's *Geographiae veteris scriptores Graeci minores*, **Oxford** 1698–1712°, and in *Chorasmiae et Mawaralnahrae . . . descriptio Abulfedae*, **Oxford** 1711°, as well as in the Greek translation of the last work (Vienna 1807°: see Edwards col. 301). (**5**) [Tables of the latitude and longitude of the fixed stars from *Maqālah III*] *Insigniorum aliquot stellarum longitudines, et latitudines ex astronomicis observationibus Ulug Beigi, nunc primum a J. Gravio publicatae* (appended to John Bainbridge's *Canicularia*, **Oxford** 1648°) ; *Jadāwil i mawāḍi' i thawābit dar ṭūl u 'arḍ* [these words in the Arabic character] . . . *sive Tabulae long. ac lat. stellarum fixarum ex observatione Ulugh Beighi* [*Maqālah III, bāb* 13] . . . *jam primum luce ac Latio donavit, & commentariis illustravit, Thomas Hyde . . . In calce*

[1] Cf. *PL.* ii, p. 59 n.1.

libri accesserunt Mohammedis Tizini Tabulae Declinationum & Rectarum Ascensionum. Additur demum elenchus nominum stellarum. **Oxford** 1665°* (2 pts. Pp. [xxxii], 151 ; 88, [8]) ; reprinted in *Syntagma dissertationum quas olim auctor doctissimus Thomas Hyde separatim edidit. Accesserunt nonnulla ejusdem opuscula hactenus inedita . . . Omnia diligenter recognita a G. Sharpe*, Vol. I **Oxford** 1767° ; *Ulugh Beg's Catalogue of stars. Revised from all Persian manuscripts existing in Great Britain, with a vocabulary of Persian and Arabic words, by E. Ball Knobel*, **Washington** 1917°* (Carnegie Institution).

Translated extracts : **(1)** [The explanatory matter edited by Sédillot—(French)] *Prolégomènes des Tables astronomiques d'Oloug-Beg publiés . . . par M. L. P. E. A. Sédillot* (Pt. II, *Traduction et commentaire*), **Paris** 1853°* (pp. xxxviii, 292). **(2)** [*Maqālah I* (Latin)]. See Extracts (3) above. **(3)** [The tables showing the latitudes and longitudes of towns from the end of *Maqālah II* (Latin)] see Extracts (4) above. **(4)** [The tables showing the latitude and longitude of the fixed stars from *Maqālah III* (Latin)] see Extracts (5) above.

Persian commentaries : **(a)** (*Sharḥ i 'Alī i Qūshchī*) [1] (beg. (without preface ?) *Sharḥ : Duwāzdah daur i māh sī-ṣad u panjāh u chahār rūz-ast u kasrī*), by 'Alī Qūshchī (for whom see *PL.* ii p. 9) : Ḥ. Kh. iii p. 560⁷, **Bodleian** 1519 (?) (A.H. 893/1488), **Rieu** Suppt. 156(?) (15th cent.), **Ḥamīdīyah** 850, possibly also **Rehatsek** p. 28 no. 49 (called *Sharḥ i 'Alī i Qūshchī* in the heading, but ascribed to 'Abd al-'Alī Bīrjandī in the description). **(b)** *Tashīl al-Zīj*, by 'Imād b. Jamāl Bukhārī : see *PL.* ii p. 75. **(c)** *Dastūr al-'amal wa-taṣḥīḥ al-jadwal* (beg. *Tabāraka 'lladhī lahu mulku 'l-samāwāti wa-'l-arḍi*), completed in 904/1499 by Mīrim Chelebī (for whom see *PL.* ii p. 79) and dedicated to Sulṭān Bāyazīd Khān b. M. Khān : Ḥ. Kh. iii p. 560⁵, **Blochet** ii 791 (transcribed in 932/1525 from an autograph), **Cairo** p. 511 (A.H. 1007/1598), **Berlin** 339 (A.H. 1141/1729), **'Āshir** p. 161 no. 188, **Ayā Ṣōfyah** 2697, **Bāyazīd** 2275–6, **Chōrlūlū 'Alī** 342, **Ḥamīdīyah** 848–9. **(d)** *Sharḥ i Zīj i jadīd i sulṭānī* (beg. *Ajnās*

[1] Called (incorrectly ?) *Sullam al-samā'* in a note on the first page of Bodleian 1519. This note is at present the sole authority for ascribing Bodleian 1519 and Rieu Suppt. 156 (the same work) to 'Alī Qūshchī.

i ḥ. u sp. i mu'arrā az tawahhum i tanāhī), composed in 929/1523 by 'Abd al-'Alī b. M. b. Ḥusain Bīrjandī (for whom see *PL.* ii p. 80) : **Majlis** 188 (A.H. 1007/1598–9), **Rieu** ii 457*b* (A.H. 1045/1635), **Ross-Browne** 18 (A.H. 1076/1665–6), **Ethé** 3000 (A.H. 1085/1674). 2237 (A.H. 1101/1689–90), 2238 (A.H. 1114/1702), 2239, **Tashkent** Acad. i 514–15, **Ivanow** 1488 (A.H. 1120/1708 ?), 1487 (early 18th cent.), **Bodleian** 1520 (A.H. 1136/1724), iii 2732, **Browne** Suppt. 741 (King's 233), **Bānkīpūr** xi 1042–4 (three 19th-cent. MSS., the last defective), **Chanykov** 119, **Rehatsek** p. 45 no. 92 (" This MS. has two dates appended at the end, i.e. 1021 and 969 "), p. 28 no. 49 (?), p. 30 no. 54 (A.H. 1210/1795–6), p. 27 no. 48 (?), **(e)** (*Sharḥ i Zīj i amīr i kabīr Ulugh Bēg*) [1] (beg. *St. u sp. i bī-andāzah u qiyās Pādshāhī rā*), a revised edition prepared in 961–8/1554–61 at Shīrāz by Maẓhar b. [?] M. i qāri' b. Bahā' al-Dīn 'Alī [2] : **Ivanow** 1486 (early 17th cent.). **(f)** *Ḥall u 'aqd* : see *PL.* ii p. 87 *infra*. **(g)** (*Sharḥ i Zīj i Ulugh Bēg*), a commentary composed in the reign of Shāh-Jahān (1037–69/1628–59) : no MSS. of the complete work ? Extract on Hindu chronology : **Rehatsek** p. 26 no. 47 (3), **Brelvi-Dhabhar** p ii no. 2 (3) (presumably transcribed from the preceding MS.). **(h)** Unidentified commentary : **Lindesiana** p. 230 no. 723*a* (*Ḥāshiyah i Zīj*).

Arabic translations : (i) (*Ta'rīb Zīj Ulugh Bēk*) (beg. *al-Ḥ. l. 'l. j. al-'ilma shamsan*), by Yaḥyā b. 'Alī al-Rifā'ī : **Nicoll** p. 239 no. 273 (16th cent.), p. 289 no. 289 (2) (fragment only. 16th cent.), **Vatican** Levi della Vida p. 15 no. 269 (A.H. 1001/1592–3), **de Slane** 2534 (defective at end. 17th cent.), 2535 (A.H. 1097/1686), etc. (cf. Brockelmann *Sptbd.* ii p. 298, where, however, some unidentified translations are assumed to be Yaḥyā's). (ii) *Tadhkirat al-fahīm fī 'amal al-taqwīm* (beg. *al-Ḥ. l. 'l. kh. al-aflāka wa-dawwarahā*) : Ḥ.Kh. iii p. 561⁵, Brockelmann *Sptbd.* ii p. 298³⁰. (iii) *Zīj al-raṣad al-jadīd* (beg. as in the original) : **Cairo** Arabic cat. v p. 261. (iv) *Tabṣirat al-munajjimīn li-'ntifā' al-mu'minīn*, a

[1] So in the heading.

[2] A *risālat 'amal al-ṭāli'* (in Arabic or Persian ?) by Maẓhar al-Dīn M. al-qāri' is mentioned in *Dharī'ah* vii p. 67³ as preserved in a *majmū'ah* transcribed at Shīrāz in 1023 and now [or formerly] in the possession of Sh. 'Abd Allāh al-Kutubī at al-Kāẓimīyah. For his *Khizānat al-asrār* see *PL.* i p. 1226 ult.

translation and commentary completed in 1303/1886 by S. M. b. Hāshim b. Muḥsin 'Alawī Sharmūṭī (d. circ. 1307/1889–90): **Kāẓimīyah** S. al-Ḥasan Ṣadr al-Dīn's library (autograph. *Dharī'ah* iii p. 324 no. 1184). (v) Unidentified translations: **Cairo** Arab. cat. v p. 315, **Leyden** iii p. 132 no. 1139 (tables only), **Loth** 741 (3).

Arabic abridgment: ***al-Durr al-naẓīm fī tashīl al-taqwīm*** (beg. *al-Ḥ. l. Wāhib al-Minan*), by an author whose name, absent apparently from the preface, is given on some title-pages, etc. (e.g. in Ahlwardt v 5757, Gotha Arab. Cat. iii 1377 (2), Uri p. 217 no. 998 (1), Nicoll-Pusey p. 288 no. 288 (2)) as Abu Hurairah 'Abd al-Raḥmān b. Banafshā al-Jauharī al-Ṣāliḥī al-Dimashqī (cf. Brockelmann *Sptbd.* ii p. 161), while Ḥ. Kh. ascribes[1] the work to Taqī al-Dīn [Abū Bakr] M. b. Ma'rūf (d. 993/1585: see Brockelmann ii p. 357, *Sptbd.* ii p. 484; *Shadharāt al-dhahab* viii p. 429 [?]): Ḥ. Kh. iii p. 197, *Dharī'ah* viii p. 82 no. 301 (where Ḥ. Kh.'s "T. al-D. M. al-ma'rūf bi-'l-rāṣid" is erroneously identified with Abū 'l-Khair T. al-D. M. al-Fārisī, for whom see *PL.* ii p. 83), **Leyden** iii p. 132 no. 1140 (A.H. 948/1541-2), **Ahlwardt** v 5757 (circ. A.H. 1000/1591) and several others, for which see Brockelmann ii p. 213, *Sptbd.* ii p. 298.

105. **Ghiyāth al-Dīn Jamshīd** b. Mas'ūd b. Maḥmūd **Kāshānī** was one of the astronomers appointed by Ulugh Bēg to conduct observations at his new observatory outside Samarqand. In 830/1427 he completed his Arabic *Miftāḥ al-ḥisāb*, which he wrote for Ulugh Bēg's library. He died before the completion of the observations embodied in Ulugh Bēg's *Zīj* (see *Ency. Isl.* under Kāshī (Suter); Brockelmann ii p. 212, *Sptbd.* ii p. 295).

(1) ***Mukhtaṣar dar 'ilm i hai'at*** (beg. *al-Ḥ. l. 'l. kh. al-samāwāti wa-'l-araḍīn*), composed by order of Sulṭān Jalāl . . . al-Dīn Amīr-zādah Iskandar Bahādur Khān[2] and divided into twenty *bābs*: **Rieu** ii 869*b* (breaks off in *Bāb* vi. Part of a beautiful MS. written in 813–14/1410–11 for Iskandar. The first page of this work is reproduced in the Oriental Series of the Palaeographical Society, no. 49).

(2) ***Risālah dar sākht i usṭurlāb*** (beg. *Āfrīn i Āfrīnandah i charkh i barīn*), in a *muqaddamah* and several (*chand*) *faṣls*: **Mashhad** iii, *fṣl.* 17, MSS., no. 84 (not later than 1067/1657).

(3) ***Risālah dar sharḥ i ālāt i raṣad***, completed in Dhū 'l-Qa'dah 818/January 1416 for Sulṭān Iskandar[1]: Ḥ. Kh. i p. 397[1] (under *'Ilm al-ālāt al-raṣadīyah*), **Leyden** v p. 245 no. 2647 (3 pp.).

Edition: appended to W. Barthold's *Ulugbek i ego vremya*, Petrograd 1918 (*Zapiski . . . Akademii Nauk*, Hist.-Philol. Sect., ser. viii, vol. 13, no. 5).

(4) ***Zīj i Khāqānī***: see *PL.* ii p. 67.

106. **Ḥusain b. al-Ḥusain** [read al-Ḥasan ?] **al-Khwārazmī** al-Kubrawī is presumably the author whose best-known work was *al-Maqṣad al-aqṣā fī tarjamat al-Mustaqṣā* and who died in, or about, 839/1435–6 (see *PL.* i pp. 177–8, *Laṭā'if-nāmah i Fakhrī* pp. 17–18).

(1) ***Nuzhat al-mullāk***[2] ***fī hai'at al-aflāk***, composed for the *shāh-zādah* Mu'izz al-Dīn Abū 'l-Manāqib 'Abd al-'Azīz Gūrkān[3] and divided into two *maqālahs*: **Tashkent** Acad. i 524 (breaks off in chapter 3 of *Maqālah I.* 27 foll. Early 19th cent.).

(2) ***Sharḥ i Mulakhkhaṣ***: see p. 50 *supra*.

107. Nūr al-Dīn Abū 'l-Qāsim **'Alī b. Aḥmad al-Balkhī** lived perhaps in this period.

al-Madkhal fī 'ilm al-nujūm, in Arabic, on astrology in sixty *bābs*: see Brockelmann *Sptbd.* ii p. 298, Krause p. 514.

Persian translation: **Āyā Ṣōfyah** 2702 (2) (foll. 48–102. Krause p. 514).

108. **Rukn [al-Dīn]** b. Sharaf al-Dīn al-Ḥusainī **al-Āmulī.**

(1) ***Panjāh bāb i sulṭānī*** (beg. *Ḥ. i bī-ḥ. u th. i bī-'add*

[1] It is not clear that this ascription occurs in any of the recorded MSS.; the cataloguers who so ascribe the work are probably dependent on Ḥ. Kh.

[2] Iskandar b. 'Umar Shaikh b. Tīmūr, Governor of Fārs, who, having rebelled against his uncle Shāh-Rukh, was defeated and put to death in 817/1414, has already been mentioned (*PL.* i pp. 86, 1234) in connexion with the "Anonym of Iskandar" subsequently identified by Barthold as the *Muntakhab al-tawārīkh i Mu'īnī* of Mu'īn al-Dīn Naṭanzī.

[1] Probably the Qarā-Quyūnlū prince according to Barthold *Uluġ Beg und seine Zeit*, tr. W. Hinz, p. 163, where a reference is given to *Izvestiya Akademii Nauk* 1914 pp. 459 sq.

[2] Perhaps "The delight of possessors [of the book]", rather than "Uslada angela".

[3] Probably 'Abd al-'Azīz b. Ulugh Bēg, for whom see Barthold (tr. Hinz) *Uluġ Beg und seine Zeit* p. 176 and elsewhere.

ḥaḍrat i Wājib al-ta'ẓīmī rā), on the astrolabe, composed at Harāt in 860/1456, dedicated to Abū 'l-Qāsim Bābur [1] and divided into two *maqālahs*, of which the first comprises thirty-eight *bābs* and the second twelve: **Upsala** 329 (A.H. 891/1486), **Bānkīpūr** Suppt. ii 2044 (16th cent.), **Mashhad** iii, *fṣl.* 17, MSS., no. 21 (presented by Nādir Shāh), **Majlis** 642 (8) (A.H. 1283/1866–7), **Āyā Ṣōfyah** 2667, **Ellis Coll.** M 318, possibly also **Ross and Browne** 14 (8) (defective at both ends. 17th cent.).

(2) ***Zīj i jāmi' i Sa'īdī,*** *dar tanqīḥ i Zīj i Īl-Khānī* (beg. *Sh. u. sp. i bī-q. u ḥ. i bī-ḥ. u 'add ḥaḍrat i Wājib al-Wujūdī rā*), composed in 860/1456 and dedicated to Sulṭān Abū Sa'īd Gūrkān after the author's return to Harāt from a visit to India and the completion of his *Panjāh bāb i Sulṭānī*: **Majlis** 183 (A.H. 889/1484). It is not clear whether this work has any connexion with the *Zīj i jāmi'* mentioned in the next article.

109. Apparently unknown is the authorship [2] of:

Zīj i jāmi' [so in the colophon] (beg. . . . *ma'lūm chih mauḍū' i ān ashraf i maḥsūsāt ast*), begun at Cairo in 852/1448, continued in 865/1460–1 after a long interruption and divided into a *muqaddamah*, two *bābs* and a *khātimah* (of which, however, the second *bāb* and the *khātimah* were lost in 866/1461–2 at the sack of Badr,[3] where the author was living), being an abridgment (*zīj i intikhābī*) of the "renowned" tables of Maḥmūd Shāh Khaljī [4]: **Bodleian** 1522 (acephalous. Only the

[1] The younger son of Mīrzā Bāysunqur b. Shāh-Rukh and great-grandson of Tīmūr. He died in 861/1457 at Mashhad. See *Ḥabīb al-siyar* iii, 3, p. 171. He is of course a different person from Ẓahīr al-Dīn M. Bābur, the conqueror of India, who was the son of 'Umar Shaikh b. Abī Sa'īd b. M. b. Mīrān-Shāh b. Tīmūr.

[2] The similarity of title and date suggest the possibility that this *Zīj i jāmi'* may be the same work as the *Zīj i jāmi' i Sa'īdī* or a later edition of it dished up for a different dedicatee.

[3] Evidently a corruption or variant spelling of Bīdar, a town which was besieged in 866 by Maḥmūd-Shāh Khaljī of Mālwah (see Firishtah, ed. Briggs, ii p. 499[2], [Lucknow] ed. of 1281/1864–5, ii p. 252, l. 4 from foot).

[4] So according to Ethé, whose description of Bodleian 1522 does not tally with Rieu's statement (ii 254*b* ult.) that Greaves's *Astronomica quaedam* is the introduction of a commentary "by Maḥmūd Shāh Khuljī" on the *Zīj i Īl-Khānī* of Naṣīr al-Dīn Ṭūsī. That Bodleian 1522 is the basis of Greaves's *Astronomica quaedam* seems at least highly probable, though Ethé (with Rieu's words before him, but doubtless without inspection of the *Astronomica quaedam*) supposed it to be a different work. Some further investigation of this matter is necessary. It is natural to suppose that Maḥmūd-Shāh Khaljī is the contemporary ruler of Mālwah (A.H. 839–73/1435–69), who is unlikely to have been the "author" of a *zīj*, but may have had one dedicated to him.

muqaddamah (*dar chīz-hā kih lā budd ast az ma'rifat i ān dar a'māl i nujūmī*, in thirty-six *faṣls*) and *Bāb I* (*dar ma'rifat i tawārīkh u istikhrāj i taqāwīm i kawākib dar ṭūl u 'arḍ u tawābi' i ān*, in twenty-two *faṣls*). 104 foll. A.H. 878/1473–4. MS. Greaves 6). Possibly **Browne** Suppt. 655 (*Risālah dar istikhrāj i taqwīm az Zīj i muntakhab.* Foll. 79–96. A.H. 1020/1611–12. King's 203 (2)) may be an extract from this work.

Edition of the introductory portion [1] with Latin translation: *Astronomica quaedam ex traditione Shah Cholgii Persae: una cum hypothesibus planetarum studio et opera J. Gravii nunc primum publicata.* **London** 1650° (97 pp.).

110. Mīr **Ghiyāth al-Dīn 'Alī** b. Ḥusain b. 'Alī Amīrān Ḥusainī **Iṣfahānī** (cf. *PL.* ii p. 10).

(1) ***Khulāṣat al-tanjīm wa-burhān al-taqwīm*** (beg. *Ḥ. i bī-ḥ. u th. i bī-'add Khudāy-rā sazā-st kih ḥarakāt*), composed in 869/1464–5 in Badakhshān [2] and divided into twelve *bābs*: **Najaf** Ḥusainīyah Lib. (*Dharī'ah* vii p. 222 no. 1070).

(2) ***Ma'ārif al-taqwīm*** (beg. *Ḥamdī bar ṭibq i adwār i aflāk*), on almanacs, in a *muqaddamah* and nine *aṣls*: **Bodleian** 1542 (3) (A.H. 937/1531).

111. **'Imād** [al-Dīn] **b. Jamāl** [al-Dīn] **Bukhārī.**

Tashīl al-Zīj (beg. *al-Ḥ. l. . . . a. b. ch. g. aḍ'af 'ibād Allāh . . . al-mutawakkil 'alā 'l-Malik al-Bārī*), calculations and tables relating to the movements of the moon, based on Ulugh Bēg's tables (see *PL.* ii p. 67) and dedicated to Sulṭān Abū Sa'īd Gūrkān [b. M. b. Mīrān-Shāh b. Tīmūr, Sulṭān at Bukhārā A.H. 854/1450, at Harāt 863–73/1459–69; see *Ency. Isl.* under Abū Sa'īd]: **Bodleian** 1521 (foll. 375–435, four pages of text, the rest tables. 15th cent.), **Rehatsek** p. 12 no. 17 (*Tashīl i qamar*, much damaged), possibly also **Ivanow** Curzon 573 (beg., without preface, *Ṭarīqah i istikhrāj i ta'dīl i mu'addil i qamar*. Early 16th cent.).

112. 'Alā' al-Dīn **'Alī** b. M. **al-Qūshjī** [= Qūshchī] died at Istānbūl in 879/1474–5 (see *PL.* ii p. 9; Brockelmann ii

[1] Presumably not the whole of the *muqaddamah*, which fills more than sixty leaves in Bodleian 1522.

[2] In Badakhshān also was completed in 871/1466–7 this author's *Dānish-nāmah i jahān* (cf. *JRAS.* 1927 pp. 95–6, etc.).

p. 235, *Sptbd.* ii p. 329 and the authorities there mentioned as well as *al-Fawā'id al-bahīyah* pp. 87 n. 3, 214 n.1; Rieu ii pp. 456*b*–457*a*; Blochet ii pp. 65–6; *Oriens* i/2 (1948) p. 360, where references are given to *Osmanli Türklerinde Ilim*, by Abdülhak Adnan-Adıvar, 2nd ed., Istānbūl 1943, pp. 32–4 and the same author's article Ali Kuşçu in *Islâm Ansiklopedisi*).

(1) (*Risālah der hai'at*), or "*Fārsī hai'at*" (beg. *al-Ḥ. l. R. al-'ā. ḥ. al-shākirīn . . . a. b. īn kitāb mushtamil-ast bar yak muqaddamah . . .*), a short manual written in the reign of Sulṭān M. b. Murād (A.H. 855–86/1451–81), whose name occurs in the preface in some of the MSS., and divided into a *muqaddamah* (in two *qisms*), two *maqālahs* (in six and eleven *bābs* respectively), and a *khātimah*: Ḥ. Kh. iii p. 458, **Blochet** iv 2144 (A.D. 1525), 2364 (A.H. 984/1576), ii 789 (beautiful MS. transcribed for Sulṭān M. b. Murād [III]. Late 16th cent.), **Bodleian** 1538 (no *khātimah*. A.H. 957/1550–1), 1535 (A.H. 1012/1603–4), 1534, 1536–7, **Lindesiana** p. 121 nos. 609 (A.H. 975/1567–8), 725 (circ. A.D. 1800), **Mashhad** iii, *fṣl.* 17, nos. 17 (A.H. 975/1567–8), 136–41, **Rieu** ii 458*a* (16th cent.), 458*b* (A.H. 1054/1644), 458*b* (19th cent.), 811*b*, 853*b*, 858*a*, **Cambridge** 2nd Suppt. 91 (16th cent.), **Browne** Suppt. 687 (King's 206), possibly also 1488 (A.H. 1052/1642–3), **Vatican** Pers. 19 (2) (16th cent., Rossi p. 45), **Aumer** 346 (1) (acephalous. A.H. 1013/1604–5), **Āṣafīyah** i p. 814 nos. 174 (A.H. 1023/1614), 150, p. 812 no. 142, **Rehatsek** p. 34 no. 63 (A.H. 1034/1625), **Krafft** p. 139 no. 346 (A.H. 1053/1643), **Mehren** p. 9 nos. 17 (1), 18 (2) (about first half of work), **Ethé** 2240 (A.H. 1174/1761), 2241, 2952, ii 3072, **Ivanow** 1489, Curzon 571, 1st Suppt. 897, **Madrās** i 505, ii 638, **'Alīgaṛh** Subḥ. MSS. p. 22 nos. 4, 15, **Berlin** 331, **Lahore** Panjāb Univ. (see *OCM.* x/3 p. 102), **Bombay** Univ. p. 257 no. 178, apparently also **Chanykov** 158 (*c*), and others in **Istānbūl** (see Horn *Pers. Hss.* p. 324 no. 499).

Editions: **Delhi** 1291/1874* (*Qūshjī*. 36 pp. Mujtabā'ī Pr.); 1898 (Mujtabā'ī Pr. See Bombay Univ. cat. p. 258); place ? 1295/1878 (*Risālah i hai'at*. Āṣafīyah ii p. 814); place ? 1303/1885–6 (*Qūshjīyah*. Āṣafīyah iii p. 338).

Turkish translations: (i) *Khulāṣat al-hai'ah*, written in 956/1549 by Sīdī 'Alī "Kātib i Rūmī" (for whom see *Ency. Isl.* under 'Alī b. Ḥusain (Süssheim)): **Rieu** Turk. Cat. p. 120, **Bodleian** ii 2212, **Vatican** Pers. 19 (3); etc. (ii) *Mirqāt al-samā'*, by Mullā Parwīz, who died in 987/1579–80: **Berlin** Turk. Cat. p. 24; etc.

Commentaries: (**a**) (*Sharḥ i Risālah i Qūshchī dar hai'at*) (beg. *Khūbtarīn hai'atī kih*), by Hibat Allāh [b. 'Aṭā' Allāh] al-Ḥasanī al-Ḥusainī known as (*al-shahīr bah*) Shāh Mīr [who composed in 882/1477–8, revised in 898/1492–3 and dedicated to 'Alā' al-Mulk (presumably the ruler of Lār) his *Ādāb i salṭanat* (MS.: Mashhad II, *fṣl.* 9, MSS., no. 15)]: **Āṣafīyah** i p. 816 no. 133, **Berlin** 332 (1), **Rehatsek** p. 34 no. 62 (?) (A.H. 1126/1714). (**b**) (*Sharḥ i Risālah i Qūshchī dar hai'at*) (beg. *Humāyūn nāma'ī kih muzaiyan*), dedicated to Humāyūn (A.H. 937–63/1530–56) by Muṣliḥ al-Dīn M. al-Lārī al-Anṣārī (for whom see *PL.* i pp. 116–18, 174, 1240): **Flügel** ii 1423 (A.H. 1061/1651), **Mashhad** iii, *fṣl.* 17, MSS., no. 121 (A.H. 1061/1651), **Dorn** 315 (1) (A.H. 1069/1658–9), 316, **Blochet** iv 2367 (A.H. 1090/1679), **Princeton** 74 (17th cent.), **Chanykov** 129 (*a*) (A.H. 1184/1770), **Bānkīpūr** xi 1051 (18th cent.), 1052, Suppt. ii 2045, **'Alīgaṛh** Subḥ. MSS. p. 22 no. 16, **Lahore** Panjāb Univ. (see *OCM.* x/3 (May 1934) p. 104), and others in **Istānbūl** (see Horn *Pers. Hss.* p. 324 no. 499). (**c**) MSS. insufficiently described for identification: **Āṣafīyah** i p. 816 nos. 148, 210.

(2) *Sullam al-samā'*: see *PL.* ii p. 70n.

113. **Ikhtiyār al-Dīn Muḥammad,** the author of the *Aḥkām al-nujūm*, is doubtless the same person as M. b. M. *al-mulaqqab bi-Ikhtiyār*, the author of the *Khulāṣat al-nujūm*. If the Trinity MS. of the former work is correctly described as an autograph, he was alive in 889/1484.

(1) *Aḥkām al-nujūm* (beg. *al.-Ḥ. li-Fāṭir al-khalā'iq . . . Ai awwal i har sukhan ba-nāmat . . . Sh. u sp. i bī-q. ḥaḍrat i Āfrīdgārī rā*), on astrology: **Browne** Suppt. 15 (75 foll. A.H. 889/1484, autograph. Trinity R.13.9. Palmer p. 21).

(2) *Ittiṣālāt al-kawākib wa-qirānātuhā* (beg. *Ḥ. u th. Āfrīdgārī-rā kih aflāk i dawā'ir*): **Kāẓimīyah** Sh. 'Abd Allāh al-Kutubī (A.H. 1023/1614. See *Dharī'ah* i p. 82 no. 391, vii p. 67[2]).

(3) *Khulāṣat al-nujūm* : **Āṣafīyah** ii p. 1700 no. 56, probably also **Blochet** iv 2152 (2) ("*un précis d'astrologie judiciaire*", by M. b. M. surnamed Ikhtiyār. A.H. 1039/1629 ?).

114. **'Abd al-Qādir** b. Ḥasan **Rūyānī.**

(1) (*Mukhtaṣar dar ma'rifat i taqwīm*) (beg. *al-Ḥ. l. al-'Alī al-Walī*), in a *muqaddamah*, two *bābs* and a *khātimah* : **Bodleian** 1542 (1) (13 foll. A.H. 937/1531), **Gotha** 2(6) (A.H. 972/1565), **Āyā Ṣōfyah** 4878 (4), **Chanykov** 138 (*e*).

(2) *Risālat al-kurah* : **Āyā Ṣōfyah** 4878 (3).

(3) *al-Tuḥfat al-Niẓāmīyah*, or *Chihil faṣl* (beg. *Ḥ. i bī-ḥ. u sh. i bī-'add mar Khāliq i Aḥad rā*), *fī ma'rifat al-taqwīm*, dedicated to Sulṭān Yaḥyā Kiyā [of Gīlān presumably : cf. Zambaur *Manuel de généalogie* . . . p. 193], and divided into forty *faṣls*, of which the first thirty are a commentary on the *Sī faṣl* [of Naṣīr al-Dīn Ṭūsī : cf. *PL.* ii p. 57] : **Najaf** M. 'Alī Urdūbādī's library (A.H. 1216/1801–2. See *Dharī'ah* iii p. 478 no. 1766), **Qum** S. Shihāb al-Dīn Tabrīzī's library (*Dharī'ah, ibid.*).

(4) *Zīj i mulakhkhaṣ i Mīrzā'ī* (beg. *Sp. u st. mar Ṣāni'ī rā kih aiwān*), composed in 891/1486 (in 857 Yazdagirdī according to the Majlis catalogue),[1] dedicated to Sulṭān Mīrzā 'Alī [of Gīlān, A.H. 883–910/1478–1505] and divided into four *maqālahs* : **Majlis** 185 (154 foll. A.H. 983/1575–6), **Mishkāt** iii/2 pp. 895–7 no. 1108 (A.H. 1037/1627), **Blochet** ii 790 (late 16th cent.).

115. al-Sharīf **al-Ḥusain b. M. b. Yaḥyā al-Zaidī** al-Ḥusainī.

Dastūr i munajjimīn (beg. *Zawāhir i jawāhir i ḥ. u sp.*), *fī ma'rifat istikhrāj taqāwīm al-kawākib al-sab'ah*, completed in 891/1486, dedicated to the Qāḍī Ṣafī al-Dīn 'Īsā and divided into a *muqaddamah* (four *bābs*), a *maqālah* (fifteen *bābs*) and a *khātimah* : *Dharī'ah* viii p. 168 no. 687 (MS. in Malik Lib., Tihrān).

116. **Ḥusain b. 'Alī** al-Baihaqī known as (*al-mashhur bi-*) **al-Kāshifī** died in 910/1504–5 (see *PL.* i pp. 12, 212, etc.).

Lawā'iḥ al-qamar (beg. *al-Ḥ. l. 'l. bi-yadi ḥikmatihi*

[1] From 813 to 858 Yazdagirdī according to the Mishkāt catalogue.

azimmatu 'l-ikhtiyār), an astrological treatise in a *muqaddamah*, two *maqālahs* and a *khātimah* on the choice of auspicious hours, days and months in accordance with the positions of the moon, dedicated to a *wazīr* (unnamed, it seems, in most MSS., but specified in Bodleian 1554 as Majd al-Dīn M. Khwāfī[1]) and forming the final volume of a series (evidently that called by "Ilāhī" (Sprenger p. 74) the *Sab'ah i Kāshifīyah*), which deals with the seven planets and of which the previous volumes (not yet recorded in published catalogues ?) are named in the preface ((1) *Mawāhib i Zuḥal*, (2) *Mayāmin al-Mushtarī*, (3) *Sawāṭi' al-Mirrīkh*, (4) *Lawāmi' al-Shams*, etc.) : **Blochet** ii 903 (A.H. 1002/1593), **Browne** Hand-list 1384 (A.H. 1014/1605–6), **Rehatsek** p. 37 no. 68 (A.H. 1021/1612), **Mashhad** iii, *fṣl.* 17, MSS., nos. 148 (A.H. 1021/1612), 149 (A.H. 1236/1820–1), **Ross-Browne** 15 (early 17th cent. mainly. List of *faṣls* in the *khātimah*), **Majlis** 204 (A.H. 1073/1662–3), 203 (A.H. 1195/1781), **Mishkāt** iii/2 p. 824 no. 1035, **Bodleian** 1553 (defective), 1554 (defective), 1555 (damaged), **Āṣafīyah** ii p. 1704, nos. 47, 10, 89, 67, **Nūr i 'Uthmānīyah** 2798.

Annotations : **Brelvi-Dhabhar** p. ix no. 8 ("*Risālah i intikhāb az Lawā'iḥ i qamar u ḥāshiyah i Lawā'iḥ i qamar*").

Abridgment : see above under Annotations.

117. To Sulṭān Bāyazīd II (A.H. 886–918/1481–1512) was dedicated :

Risālah fī 'l-'amal bi-ashal ālah min qibal al-nujūm (beg. *Sh. u sp. u st. i bī-q. . . . wa-ba'd pūshīdah na-mānad kih sharīftarīn nau'ī*), on an astronomical instrument similar to one designed by Ghiyāth al-Dīn Jamshīd, who called it *ṭabaq al-manāṭiq* : **Princeton** 75 (37 foll. Early 16th cent.).

118. Maḥmūd b. M. b. Qāḍī-zādah i Rūmī known as (*al-mushtahir bi-*) **Mīrim Chelebī,** who was the grandson both of Qāḍī-zādah (for whom see *PL.* ii pp. 8, 67) and, on his mother's side, of 'Alī Qūshchī (see *PL.* ii pp. 9, 75) and who died at Adrianople in 931/1525 (*al-Shaqā'iq al-Nu'mānīyah* i p. 368, Rescher's trans. p. 214), has already been mentioned as the

[1] He died in 899/1494 : see *Dastūr al-wuzara'* pp. 400–18 ; Barthold *Herat unter Ḥusein Baiqara* 68–71, etc.

author of a commentary on the *Zīj i Ulugh Bēg* (*PL.* ii p. 70). [Brockelmann ii p. 447, *Sptbd.* ii p. 665.]

(1) ***Risālah dar rub' al-muqanṭarāt*** (beg. *Ḥamdī kih ḥaiṭah i auhām*), dedicated to Sulṭān Bāyazīd Khān II (A.H. 886–918/1481–1512) and divided into twenty *bābs*: Ḥ. Kh. iii p. 402 (under *R. fī 'l-rub' al-mujaiyab*), **Blochet** ii 792 (late 16th cent.).

(2) ***Risālah dar rub' i mujaiyab*** (beg. (in the Mashhad MSS.[1]) *al-Ḥ. l. 'l. j. al-'ilma shamsan*): Ḥ. Kh. iii p. 402[10], **Mashhad** iii, *fṣl.* 17, MSS., nos. 100 (?) [1] (A.H. 1005/1596–7), 101 (?) [1] (not later than A.H. 1067/1657), **Rehatsek** p. 18 no. 32.

(3) ***Risālah i rub' i jāmi'***: **Nūr i 'Uthmāniyah** 2926.

119. At Samarqand in Jumādā i 923/May–June 1517 was completed :—

Risālah dar 'ilm i nujūm (beg. *al-Ḥ. l. 'l. ḥukmuhu 'l-mubramu aṣwabu 'l-aḥkām*), a treatise on astrology in five *bābs* with a detailed horoscope of Sh. Ḍiyā' al-Dīn Muḥammad: **Ivanow** Curzon 574 (lacunae. 77 foll. Samarqand, A.H. 923/1517, transcribed apparently from the author's draft).

120. **Muḥyī 'l-Dīn b. Badr al-Dīn al-Anārī** [2] transcribed in 915/1509 the earlier Mishkāt MS. of the *Laṭā'if al-kalām* (cat. iii/2 pp. 936–7 no. 1141).

Jāmi' al-qirānāt, or, as Ḥanīf-zādah calls it, ***Aḥkām al-qirānāt***, (beg. *Khūbtarīn kalāmī kih chūn āftāb i 'ālam-tāb*), composed in the reign of Abū 'l-Muẓaffar Shāh Ismā'īl Ṣafawī [A.H. 907–30/1502–24]: Ḥanīf-zādah *Āthār i nau* (Ḥ. Kh. vi p. 529), **Mishkāt** iii/2 pp. 872–3 no. 1079 (35 foll., defective. A.H. 1002/1594), **Leyden** iii p. 152 no. 1188 (not later than A.D. 1669).

121. Niẓām al-Dīn **'Abd al-'Alī** b. M. b. Ḥusain **Bīrjandī** died in 934/1527–8 according to the Mashhad catalogue (iii, *fṣl.* 17, MSS., nos. 7 and 79), where the authority for this date is not mentioned. For his Arabic works see Brockelmann *Sptbd.* ii p. 591 (cf. *Haft iqlīm* no. 830; *PL.* i p. 53 n.1).

[1] The Mashhad MSS. are described as *apparently* (*'alā 'l-ẓāhir*) by Maḥmūd b. M. b. Q.-z. al-R.

[2] Presumably from Anār, between Yazd and Kirmān (cf. Browne *A year amongst the Persians* p. 546; le Strange p. 286).

(1) ***(Ab'ād u ajrām)***,[1] or ***(Risālah dar ab'ād u ajrām u 'ajā'ib i bilād)***, etc.[2] (beg. *al-Ḥ. l. 'l. zaiyana 'l-samā'a 'l-dunyā bi-zīnati 'l-kawākib*), completed in 930/1524,[3] presumably at Harāt, dedicated to Khwājah Ḥabīb Allāh [Sāwajī: cf. *PL.* i p. 104[16]] and divided into a *muqaddamah* (on elementary geometrical conceptions), two *maqālahs* ((1) on the measurements of the earth's surface and the definition and description of the Seven Climes, (2) the measurements of the heavens, the stars, etc.), and a *khātimah* (rules for calculating the times of prayer and the *qiblah*): *Dharī'ah* i p. 71 no. 352, **Mashhad** iii, *fṣl.* 17, MSS., nos. 7 (A.H. 961/1554), 79 (defective), **Ethé** 717 (A.H. 1024/1615), **I.O.** 3776 (?), **Browne** Coll. K. 6 (3) = Houtum-Schindler 43 (3) (A.H. 1085/1674), **Rieu** ii 827b (17th cent.), i 417a (A.H. 1251/1835–6), 418a (A.H. 1256/1840), **Majlis** 621 (11), apparently also **Bodleian** 404 (*'Ajā'ib al-buldān*, similarly divided and dedicated to Khwājah Ḥabīb Allāh, but beginning differently *al-Ḥ. l. 'l. kāla 'l-mā'a bi-yadihi*).

(2) ***(Bīst bāb dar taqwīm)***, or ***(Mukhtaṣar*** (or ***Risālah) dar ma'rifat i taqwīm)*** (beg. (in Bodl. 1539: cf. Ethé 2246) *Bi-smi 'llāhi . . . wa-bi-taufīqika yā Karīm a. b. īn mukhtaṣarī-st dar ma'rifat i taqwīm i tāmm mushtamil bar bīst bāb*), a short tract on chronology and the computation of almanacs, in twenty *bābs* (for the subjects of which see Rehatsek p. 7 no. 9), completed in Jumādā i 883/August 1478: *Dharī'ah* iii p. 188 no. 671, **Bodleian** 1539 (A.H. 954/1547), 1540 (n.d.), **Mashhad** iii, *fṣl.* 17, MSS., nos. 18 (A.H. 971/1563–4), 20, **Aumer** 346 (5) (A.H. 1021/1612), **Ivanow** 1490 (A.H. 1068/1657–8), **Ethé** 2246 (A.H. 1106/1694), **Browne** Suppt. 1490 (1).

Editions: according to the Mashhad catalogue it has been printed repeatedly (*mukarrar*) with the commentary of Mullā Muẓaffar.

Commentary: ***Sharḥ i Bīst bāb [dar taqwīm]*** (beg.

[1] Cf. *Ḥabīb al-siyar* iii 4, p. 117[29].

[2] In the absence of a formal title nearly every MS. seems to have a different quasi-title.

[3] So according to the Mashhad catalogue, where this date is said to be indicated at the end of the work by the chronogram *Tamma fī Rajab bi-'auni 'llāh*. This chronogram, however, should indicate 929. From the author's use of the Yazdagirdī year 872 (A.H. 908–9) as the starting-point for a period of seventy years Rieu inferred that this was the date of composition.

Ḥ. u th. i bī-raib u riyā Qadīrī rā sazā-st), dedicated to Shāh ʻAbbās (A.H. 996–1038/1588–1629) [1] by Muẓaffar b. M. Qāsim Junābadī [2]: **Rehatsek** p. 7 no. 9 (A.H. 985/1577–8 [*sic* ?]), **Cairo** p. 512 (A.H. 167 [= 1067/1657 ?]), **Ethé** 2247 (A.H. 1106/1694), **Mashhad** iii, *fṣl.* 17, MSS., no. 116 (A.H. 1232/1817), 117 (A.H. 1235/1820), **Browne** Suppt. 1487 (A.H. 1241/1826), **ʻAligaṛh** Subḥ. MSS. p. 23 no. 21 (defective), **Bodleian** iii 2734 (fragment only), **Leningrad** Pub. Lib. (Chanykov 120), **Nūr i ʻUthmānīyah** 2791.

Editions: **Ṭihrān** 1271/1854–5 (*Sharḥ i Bīst bāb*. See Mashhad iii, *fṣl.* 17, ptd. bks., no. 11); and others (cf. *PL.* ii p. 81[30]).

Summary of the contents: **Rehatsek,** *loc. cit.*

(3) *Risālah i haiʼat* (beg. *Sh. u sp. u ḥ. i bī-q. mar Ṣāniʻī rā kih naqqāsh i qudrat*), a short astronomical and geographical work (by Bīrjandī according to Bodleian 1541, but without author's name in Bkp. xi 1048), divided into a *muqaddamah*, and four *maqālahs* ((1) *dar maʻrifat i mabdaʼ i sālhā i tawārīkh*, (2) *dar maʻrifat i haiʼat i aflāk u kawākib ba-ṭarīq i ijmāl*, (3) [wrongly called (2) in both MSS.], *dar maʻrifat i zamīn u aqsām i ū ba-aqālīm*, (4) [wrongly called (3)] *dar taʻdād i bilād u wilāyāt u jibāl u biḥār u anhār*): **Bānkīpūr** xi 1048 (53 foll. A.H. 1052/1642), **Bodleian** 1541 (n.d.), probably also **Lahore** Univ. (A.H. 1205/1790–1. *OCM.* x/3 (May 1934) p. 105). [P.S. See p. 137 *infra*.]

(4) *Sharḥ i Bīst bāb (dar usṭurlāb)*: see *PL.* ii p. 54[3].

(5) *Sharḥ i Zīj i jadīd i sulṭānī*: see *PL.* ii p. 70.

122. Mīr **Ghiyāth al-Dīn Manṣūr** b. Ṣadr al-Dīn M. Ḥusainī Dashtakī **Shīrāzī**, who founded the Madrasah i Manṣūrīyah at Shīrāz and was for a time *Ṣadr* in the reign of Shāh Ṭahmāsp (A.H. 930–84/1524–76), died at Shīrāz in 948/1541–2 or 949/1542–3. A list of thirty-two works by him is given in the *Majālis al-muʼminīn* (pp. 351–2, towards the end of *Majlis* vii) and reproduced in the Bānkīpūr catalogue ix pp. 201–2. [Ḥasan

[1] The date of completion is given in the Mashhad catalogue as 1005/1596–7, indicated by a chronogram (*Ustukmila 'l-kitāb*) at the end of the work. This date is later than the alleged date (A.H. 985) of the MS. described by Rehatsek, which is itself earlier than the reign of Shāh ʻAbbās. Perhaps there were two editions.

[2] Author of the *Tanbīhāt al-munajjimīn*, undertaken (in 1031/1622 ?) for Shāh ʻAbbās (see *PL.* ii p. 88).

Rūmlū p. 303, Seddon's trans. p. 137; *Haft iqlīm* p. 259 (no. 204); *Rauḍāt al-jannāt* iv pp. 129–31; Rieu ii 826; Brockelmann *Sptbd.* ii p. 593; *Hadīyat al-aḥbāb* p. 226].

(1) *Risālah dar haiʼat*, in four *bābs*: **Leyden** iii p. 152 no. 1187 (13 foll.).

(2) *Risālah dar ṣanʻat i tasṭīḥ i usṭurlāb* (beg. *Ai Ḥakīmī kih ashiʻʻah i āftāb i wujūb i wujūd i Tū*), in ten *faṣls* and a *khātimah*: **Mashhad** iii, *fṣl.* 17, MSS., no. 90 (57 foll.).

123. **Abū 'l-Khair** M. al-Taqī b. M. **al-Fārisī,** as he calls himself (apparently) in the *Ḥall al-taqwīm* (cf. *Dharīʻah* vii p. 67 no. 357), the *Ḥall i usṭurlāb* (*Dharīʻah* i p. 35 no. 172: cf. Bkp. xvii 1651) and the *Ṭāliʻ-nāmah* (cf. R.-B. 270 (2)), seems in some of his works to have used shorter forms of his name, e.g. A. 'l-Kh. M. b. M. al-F. (Bkp. xi 984), A. 'l-Kh. M. F. (Aumer 346 (7)), and M. b. M. al-F. (*Dharīʻah* viii p. 19 no. 8), while some authorities call him Taqī al-Dīn A. 'l-Kh. M. b. M. al-Fārisī (cf. *Dharīʻah* ii p. 9 no. 23, iii p. 189 no. 674, vii p. 67 no. 357 Ḥ. Kh. i p. 486), but it is not at present clear from the catalogues, etc., that he himself gives his name in this last form. He was a pupil of Ghiyāth al-Dīn Manṣūr Shīrazī (for whom see *PL* ii p. 82). Among his works were *Anīs al-aṭibbāʼ* (Bānkīpūr xi 984, New Coll. Edinburgh p. 7, Ḥ. Kh. i p. 486), *Asāmī 'l-ʻulūm wa-'ṣṭilāḥātuhā* (in Arabic: cf. *Dharīʻah* ii p. 9), its abridgment *Ṭalīʻat al-ʻulūm* (cf. Ḥ. Kh. iv p. 167, Brockelmann *Sptbd.* ii p. 594, *Dharīʻah* ii p. 10[7]), and *al-Dāʼirat al-Hindīyah* (so *Dharīʻah* viii p. 19 no. 8) or *Maʻrifat al-qiblah* (so Mashhad iii, *fṣl.* 17, MSS., no. 156, also in Arabic). It is scarcely open to doubt that, as suggested in the *Dharīʻah*, ii p. 10[2], this author is the Abū 'l-Khair whom Ḥ. Kh. quotes from time to time in his accounts of the various branches of literature (e.g. i pp. 178[6], 179[10]).

(1) *(Āghāz u anjām)*: see *Ḥall i usṭurlāb* below.

(2) *Bīst u chahār bāb,* on the astrolabe: **Najaf** M. ʻAlī Khwānsārī's library (see *Dharīʻah* iii p. 189 no. 674).

(3) *Ḥall al-taqwīm* (beg. *Darakhshandah-tar sitāraʼī kih az ufuq i maqāl*), dedicated to Ghiyāth al-Dīn Manṣūr and divided into an *āghāz* and a number of *fāʼidahs*: **Najaf** Tustarīyah

(A.H. 917/1511. See *Dharī'ah* vii p. 67 no. 357), **Mashhad** iii, *fṣl.* 17, MSS., nos. 44 (13 foll. A.H. 971/1563–4), 45 (28 foll.).

Abridgment by the author himself: *Muntakhab* (or *Intikhāb*) *i Ḥall al-taqwīm* (beg. *Ba'd az ḥ. u th. u ṣalāt u du'ā makhfī nīst*), in a *muqaddamah*, one *maqālah* (subdivided into *lam'ahs*) and a *khātimah*: *Dharī'ah* ii p. 358, **Ethé** 2249 (A.H. 1106/1694), 2248, **Aumer** 346 (7) (defective at end), **Mashhad** iii, *fṣl.* 17, MSS., no. 159.

(4) (*Ḥall i usṭurlāb*),[1] or (*Risālah i usṭurlāb*), or, as it is called in the *Dharī'ah*, *Āghāz u anjām* (beg. *Khūbtarīn ṣūratī kih az ḥujrah*), in an *āghāz*, several (according to the *Dharī'ah* twenty-three) *satrs* and an *anjām*: **Bānkipūr** xvii 1651 (foll. 87–131. Probably A.H. 1051/1641–2), **Mashhad** iii, *fṣl.* 17, MSS., no. 60 (not later than A.H. 1067/1657), **Mishkāt** iii/2 p. 831 no. 1044 (A.H. 1071/1661), **Najaf** 'Alī M. Najafābādī's lib. (A.H. 1122/1710), **Rehatsek** p. 34 no. 60 (3) (?).

(5) *Iḥkām al-aḥkām*[2] (beg. *Wa-'l-isti'ān* [*sic*] *mina 'llāhi 'l-'Azīzi 'l-Ḥakīm wa-'indahu mafātiḥu 'l-ghaib*), a catechism on astrology composed after the *Ḥall i usṭurlāb* (presumably no. (4) above), divided into *lam'ahs* and based on the *Burhān al-kifāyah* (cf. *PL.* ii p. 48), with additions from Ptolemy, etc.: **Ṭihrān** S. M. Nāṣir Ṭihrānī (*Dharī'ah* i p. 292 no. 1524), **Ross and Browne** 139 (1) (12 pp. A.H. 1224/1809).

(6) (*Risālah i masā'il*)[3] (beg. *Ghaib guftan na-buwad darkhwar i kas * 'Ālim al-Ghaib Khudā bāshad u bas*), a catechism: **Mashhad** iii, *fṣl.* 17, MSS., no. 61 (presented by Ibn Khātūn[4]), **Ross and Browne** 270 (1) (18 foll. A.H. 1181/1767–8 (?)).

(7) *Ṭāli'-nāmah* (beg. (R.-B. 270 (2)) *Faqīr i ḥaqīr A. 'l-Kh. M. al-T. al-F. dar-īn risālah kih mausūm ast ba-Ṭ.-n.*): **Mashhad** iii, *fṣl.* 17, MSS. no. 157 (beg. *F. i ḥ. A. 'l-Kh. M. al-T. F.* Not later than A.H. 1067/1657), **Ross-Browne** 270 (2) (A.H. 1181/1767–8 ?), **Rehatsek** p. 33 no. 60 (?).

(8) *Taqrīr al-Taḥrīr*, mentioned in *Dharī'ah* iv p. 366 as a work of this author (MS. in the Rājah of Maḥmūdābād's library), is probably the *Taqrīb al-Taḥrīr* of Abū 'l-Khair Khair Allāh "Muhandis" (for which see *PL.* ii p. 37 *supra*).

124. **Quṭb al-Dīn** ibn [so *Dharī'ah*] Sulṭān-Muḥammad al-Qā'ī [?],[1] or, as in the Bānkīpūr catalogue, Q. al-D. S.-M. [not b. S.-M.] al-Qāḍī.

(*Bīst bāb dar ma'rifat i taqwīm*), or (*Risālah i taqwīm*) (beg. *al-Ḥ. l. 'l. kh. 'l-falaka 'l-dawwār*), a short untitled tract on the computation of almanacs, the motions of the planets, their influence on human life, the globe, etc., composed in 964/1557 and divided into a *muqaddamah* and twenty *bābs*: **Bānkipūr** Suppt. ii 2302 (circ. A.H. 1066/1656), **Najaf** Ḥusainīyah ('Alī āl Kāshif al-Ghiṭā') and Tustarīyah (Najafābādī) (*Dharī'ah* iii p. 188 no. 672).

125. **Maẓhar al-Dīn** M. al-qāri' b. Bahā' al-Dīn 'Alī is the author of works composed in 962/1554–5 (see *PL.* i p. 1227[2]) and at Shīrāz in 961–8/1554–61 (see *PL.* ii p. 71[14]).

Risālah i 'amal al-ṭāli' (doubtless in Persian): **Kāẓimīyah** Sh. 'Abd Allāh al-kutubī (A.H. 1023/1614. *Dharī'ah* vii p. 67[3]).

126. In 969/1561–2 was composed:

Tuḥfat al-munajjimīn min anīs al-munajjimīn (beg. *Subḥānaka lā 'ilma lanā illā mā 'allamta wa-alhamta lanā*): **Chanykov** 129b.

127. **'Abd al-Mun'im 'Āmilī.**

(*Risālah dar ālāt i raṣadīyah*) (beg. *Rabbanā mā khalaqta hādhā bāṭilan subḥānaka fa-qinā 'adhāba 'l-nār*[2]), on the instruments used in the observatories of Alexandria, Marāghah, Samarqand and elsewhere, composed at Iṣfahān by order of the reigning Shāh [Ṭahmāsp, 930–84/1524–76] nearly three hundred years after the completion of Naṣīr al-Dīn's tables [and therefore circ. A.H. 970/1562–3]: **Rieu** ii 458b (preface defective. A.H. 1112/1700–1).

[1] In the *Iḥkām al-aḥkām* (R.-B. 139 (1)) the author refers to a work of this title as an earlier work of his.

[2] Title from the *Dharī'ah*: no title is mentioned in Ross and Browne.

[3] In the Mashhad catalogue the title is given as *Ṭāli' i masā'il*, the first word being apparently a slip, or a misprint, for *Risālah*, since the alphabetical arrangement requires a word beginning with *rā'*. No title is mentioned in R.-B., where the work is described as a treatise on nativities.

[4] Cf. *PL.* i pp. 51[3], 1226[11].

[1] Perhaps a misprint for al-Qā'inī.

[2] Cf. *Qur'ān* iii 188. Bahā' al-Dīn 'Āmilī's *Tashrīḥ al-aflāk* begins with the same words.

128. **'Abd al-Raḥīm b. Ṣāliḥ Muḥammad** b. Nāṣir al-Dīn Ṣiddīqī **Fakhrī** dedicated the following three works to Ibrāhīm 'Ādil-Shāh (A.H. 987–1035/1579–1626):

(1) *Ghāyat al-taḥarrī* (beg. *Ḥ. mar 'Ālīmī rā kih dar karīmah i Hādhā khalqu 'llāhi*), a short tract on the determination of the *qiblah*: **Ivanow** 1494 (1) (18th cent. ?).

(2) *Minhāj al-taḥqīq*, in Arabic, on the astrolabe: **Ivanow** 1494 (2).

(3) (*Risālah dar usṭurlāb*) (beg. *Dānā-yi zamānhā u makānhā hamah Ūst*): see *PL.* ii p. 54[26].

129. **Jalāl al-Dīn M. b. 'Abd Allāh Yazdī** was "apparently" (*'alā 'l-ẓāhir*) an astronomer of the early eleventh/seventeenth century under the Ṣafawids. Doubtless he is the J. al-D. M. Yazdī already mentioned (*PL.* i, pp. 308, 1280).

Tuḥfat al-munajjimīn (beg. *Ilāhī bi-ḥamdika abtadi'u*): *Dharī'ah* iii p. 472, **Mashhad** iii, *fṣl.* 17, MSS., no. 26 (A.H. 1056/1646).

130. **Bahā' al-Dīn** M. b. Ḥusain **al-'Āmilī** died at Iṣfahān in 1031/1622 (see *PL.* ii p. 11).

(1) *al-Ṣafīḥah*, in some MSS., but incorrectly, it seems, *al-Ṣaḥīfah* and *al-Ṣafḥah*, (beg. *Irtafa'at darajātu jabarūtika*) an Arabic treatise on the astrolabe, short enough to be written on the plate (*ṣafīḥah*) of an astrolabe: I.Ḥ. 2055 (*al-Ṣaḥīfah*), Brockelmann ii p. 415, *Sptbd.* ii p. 595, Majlis 206 (6), 642 (6), etc.

Persian commentary (with the text): *Anīs al-aḥbāb fī bayān masā'il [al-] usṭurlāb* (beg. *Jahān jahān muqanṭarāt i taḥmīd*), composed in 1234/1818–19 by Abū 'l-Qāsim known as (*al-mushtahir bi-*) Ghulām-Ḥusain b. Fatḥ-Muḥammad Karbalā'ī Jaunpūrī (cf. *PL.* ii p. 19): **Bānkīpūr** xi 1063 (A.H. 1246/1830).

(2) *Tashrīḥ al-aflāk* (beg. *Rabbanā mā khalaqta hādhā bāṭilan* [1] . . .), an Arabic manual of astronomy, for which see Brockelmann ii p. 414 ult., *Sptbd.* ii p. 595.

Persian commentaries: **(a)** *Sharḥ i Tashrīḥ al-aflāk*, by 'Iṣmat

[1] Cf. *Qur'ān* iii 188.

Allāh b. A'ẓam b. 'Abd al-Rasūl Sahāranpūrī,[1] probably identical with the commentary by this author which according to S. Sulaimān Nadwī (*Proceedings of the Idara-i-Maarif-i-Islamia, first session* . . . [cf. *PL.* ii p. 15[16]] p. 36) is entitled *Bāb i Tashrīḥ al-aflāk*, was composed in 1086 and has been printed: **Lahore** Panjāb Univ. (A.H. 1087/1676, probably autograph. See *OCM.* x/3 (May 1934) p. 104). **(b)** *Tarjamah i Tashrīḥ al-aflāk* (beg., without preface, *Rabbanā mā khalaqta hādhā bāṭilan Iftitāḥ i 'ajīb ast*), a translation and commentary of unknown authorship: **Bānkīpūr** xi 1053 (A.H. 1244/1829).

(3) *Tuḥfah i Ḥātimī*, called also *Haftād bāb*, (beg. *al-Ḥ. l. R. al-'Ā.* . . . *wa-ba'd chūn dar-īn waqt*), a short work on the astrolabe dedicated to Mīrzā Ḥātim Bēg, Shāh 'Abbās I's *Wazīr* [d. 1019/1610: see *Tārīkh i 'ālam-ārāy i 'Abbāsī* p. 585[23], Rieu i p. 185b]: I.Ḥ. 478, *Dharī'ah* iii p. 425 no. 1540, **Bodleian** 1508 (title not mentioned in the catalogue. 22 foll. A.H. 1177/1763), iii 2827 (7), **Ma'ārif** ii 335 (A.H. 1223/1808), **Majlis** 159 (39 foll. A.H. 1240/1824–5), **Āṣafīyah** i p. 808 no. 160, **Nūr i 'Uthmānīyah** 2899, possibly also **Rehatsek** p. 32 no. 58 (2).

Edition: **Tihrān** 1316/1898–9 (appended to the *Khulāṣat al-ḥisāb*. See Sa'īd Nafīsī *Aḥwāl* . . . *i Sh. i Bahā'ī* p. 94).

131. **Quṭb al-Dīn** [b.] 'Izz al-Dīn 'Abd al-Ḥaiy [2] al-Zāhidī al-Kabīrī [3] [vocalisation ?] al-Ḥusainī **al-Lārī**, the author of the *Ḥall u 'aqd*, is doubtless the same person as the author of the *Ḥall i masā'il*, whose name is given by Rehatsek as Q. al-D. b. 'Abd al-Ḥaqq al-Ḥusainī al-Lārī and in the Majlis catalogue as Q. al-D. 'Abd al-Ḥaiy, or 'Abd al-Ḥusain, Lārī. The former, a Muftī at Lār, had left his birthplace for a short time to perfect himself in astrology at Shīrāz. [P.S. Cf. Aḥmad Iqtidārī *Läristān i kuhan*, Tihrān A.H.S. 1334/1955, p. 145.]

(1) *Ḥall u 'aqd* (beg. *St. i dūr az ālāyish Ṣāni'ī rā*), on the computation of almanacs and nativities, in elucidation, for beginners, of the directions of Mīrzā Ulugh Bēg b. Shāh-

[1] Who completed in 1086/1676 his *Anwār Khulāṣat al-ḥisāb* (see Loth 759, Brockelmann ii p. 415, *Sptbd.* ii p. 596[7]). Cf. *Subḥat al-marjān* p. 52, *Ḥadā'iq al-Ḥanafīyah* p. 407, Raḥmān 'Alī p. 140.

[2] Q. al-D. 'A. al-Ḥ. b. 'I. al-D. according to Majlis and Mishkāt.

[3] So Mishkāt: Rieu writes al-Kabrī.

Rukh, completed on Monday, 6 Rabīʿ al-Ākhir, 1017 (*sāl i hazār u hafdah*) [1] in the reign of Shāh ʿAbbās and divided into a preface, two *maqālahs* ((1) on almanacs, in five *bābs*, (2) on nativities, in three *bābs*) and a *khātimah* (on the writing of horoscopes): **Mishkāt** iii/2 pp. 883–4 no. 1092 (94 foll. A.H. 1080/1669), **Āṣafīyah** i p. 810 no. 308 (A.H. 1200/1786), **Rieu** ii 459a (19th cent.).

(2) ***Ḥall i masā'il*** (beg. . . . *Bar arbāb i khubrat u aṣḥāb i baṣīrat pūshīdah u mastūr na-mānād*), on astrology, in twelve *faṣls* and a *khātimah* [2]: *Dharīʿah* vii p. 74 no. 392, **Rehatsek** p. 44 nos. 89 (A.H. 1142/1729–30), 88 (n.d.), **Blochet** iv 2404 (A.H. 1222/1807), **Majlis** 172 (A.H. 1265/1849).

132. **Muẓaffar** b. M. Qāsim **Junābadī** [Gunābādī] was attached to the court of Shāh ʿAbbās [985–1038/1587–1629] and accompanied him on his journeys.

(1) ***Ḥātimīyah,*** sometimes called ***Qiblat al-āfāq,*** (beg. *Iftitāḥ i kalām*), on the ascertainment of the meridian and the direction of the *qiblah*, in a *muqaddamah* and five *bābs*, dedicated to Khwājah Nāṣir al-Daulah wa-'l-Dīn Ḥātim Bēg [d. 1019/1610: cf. *PL.* ii p. 87[13]]: *Dharīʿah* vi p. 4 no. 8 (MS. in Khwānsārī's lib. at Najaf), ii p. 21 no. 68), **Bodleian** iii 2736 (foll. 24–36. A.H. 1164/1751).

(2) ***Ikhtiyārāt al-nujūm,*** in *fuṣūl*: see *Dharīʿah* i, p. 369 no. 1927.

(3) ***Sharḥ i Bīst bāb [dar taqwīm]*** : see *PL.* ii p. 81.

(4) ***Sharḥ i Bīst bāb [dar usṭurlāb]*** : see *PL.* ii p. 53[18].

(5) ***Tanbīhāt al-munajjimīn*** (beg. *Sp. u st.* (or *St. u sp.*) *Mālik al-Mulkī rā kih ba-naẓar i shafaqat*), on astrology, undertaken in 1031/1622,[3] dedicated to Shāh ʿAbbās and divided into a *muqaddamah*, six *bābs* and a *khātimah*: *Dharīʿah* iv p. 452 no. 2017, **Blochet** iv 2402 (A.H. 1177/1764), 2403 (A.H. 1226/1811),

[1] This is stated at the end of the Mishkāt MS. The year 1027, used repeatedly according to Rieu in the examples of calculation, was regarded by him as the probable date of composition. According to the Mishkāt catalogue both 1027 and 1028 are mentioned in the work.

[2] "12 chapters on the indications of the 12 mansions, and an appendix containing the solution of questions" according to Rehatsek.

[3] So Blochet (cf. Majlis 166), but according to the *Dharīʿah* it was completed in 1024/1615.

Majlis 166 (A.H. 1217/1802–3), **Āṣafīyah** ii p. 1698 no. 88, **Cairo** p. 511, **Rehatsek** p. 8 no. 10, p. 9 no. 11, **Āyā Ṣōfyah** 2700, **Nūr i ʿUthmānīyah** 2768.

133. **Farīd** al-Dīn Masʿūd b. Ibrāhīm **Dihlawī,** Shāh-Jahān's Astronomer Royal, died on 2 Rabīʿ I 1039/20 October 1629. [*Pādshāh-nāmah* I, pt. 1, pp. 97 ult., 286 antepenult.; *ʿAmal i Ṣāliḥ* i p. 361, l. 8 *ab infra*; *Ṭabaqāt i Shāh-Jahānī, ṭabaqah* x; *Tārīkh i Muḥammadī*, A.H. 1039; Rieu ii 459–60, iii 1088a].

(1) Horoscope of a son born in 1022/1613 to Abū 'l-Fatḥ Ibrāhīm ʿĀdil-Shāh Ghāzī [of Bījāpūr]: **Berlin** 83 (4).

(2) ***Sirāj al-istikhrāj*** (beg. *Ḥamd Mubdiʿī rā sazad kih muhandis i qudrat*), composed in 1006/1597–8 and divided into a *muqaddamah*, nine *bābs* and a *khātimah*: **Ethé** 2254 (7) (A.H. 1169/1755), **Āṣafīyah** i p. 816 no. 198 (A.H. 1259/1843), **Bodleian** 1556.

(3) ***Zīj i Shāh-Jahānī,*** or ***Kār-nāmah i Ṣāḥib-qirān i Thānī Zīj i Shāh-Jahānī*** (beg. *Ḥ. i bī-ḥ. Khāliqī rā sazad kih muhandis i qudrat*), astronomical tables completed in 1039 [1]/1629, but calculated for 1041, based on those of Ulugh Bēg and divided similarly into a *muqaddamah* and four *maqālahs*, but modified to accord with the new era, the *Tārīkh i Ilāhī i Shāh-Jahānī*, adopted by Shāh-Jahān at Āṣaf Khān's suggestion: **Ellis Coll.** M 111 (fine MS. 487 foll. 17th cent.), **Rieu** ii 459b (lacks *Faṣls* 1–4 of *Maqālah* iv. 17th cent.), **Bodleian** iii 2735 (some lacunae. 17th cent.), **Lahore** Panjāb Univ. (extract only. A.H. 1279/1862–3), **Āṣafīyah** i p. 814 no. 302, **Leningrad** Univ. no. 97 (Salemann-Rosen p. 16).

134. **M. Fāḍil b. ʿAbd al-Shakūr.**

Majmaʿ al-faḍā'il (*Ḥ. i bī-ḥ. mar Khudā u th. i bī-ʿadd ān Shifā-bakhsh i Dānā rā*), on astronomy and astrology, composed in 1046/1636–7, dedicated to Shāh-Jahān and divided into three *bābs*: **Bodleian** 1557 (214 foll. A.H. 1104/1693 ?).

135. **Qāsim ʿAlī Qā'inī** was a pupil of M. Ḥusain b. Shams al-Dīn M. Bāqir Yazdī. That he cannot have died earlier than

[1] The completion is recorded in the *Pādshāh-nāmah* among the events of this year.

1067/1656–7 seems to be indicated by the fact that a MS. transcribed in that year (*Tashrīḥ dar pargār*, Mashhad iii, *fṣl.* 17, MSS., no. 39: cf. *Dharī'ah* iv p. 188[17]) contains marginal notes in his handwriting. That he was born (at least about eighteen years) before 1000/1592 should follow from the date of Rehatsek p. 14 no. 21, but this date (as well perhaps as that of the Mashhad MS.) needs verification.

(1) *Jāmi' al-anwār min al-kawākib wa-'l-abṣār*, descriptions of astronomical instruments with diagrams: **Rehatsek** p. 14 no. 21 (A.H. 1000/1592).

(2) *Rasā'il i Qāsim 'Alī Qāḍī* [read *Qā'inī* ?] *dar 'ilm i hai'at*: **Leningrad** Univ. no. 402 (Salemann-Rosen p. 15).

(3) (*Risālah dar usṭurlāb*): **Leningrad** Pub. Lib. (see *Mélanges asiatiques* vi (St. Petersburg 1873) p. 96).

Possibly by this author is:

(4) *Tashrīḥ al-a'māl* (beg. *Sh. u sp.*),[1] on "mathematics" according to Nadhīr Aḥmad, on astronomy, mensuration and stereometry according to Rehatsek (if the latter is describing the same work): **Madrās** Qāḍī 'Ubaid Allāh's library (A.H. 1091/1680. Nadhīr Aḥmad 247), probably also **Rehatsek** p. 3 no. 1 (*T. al-a.*, author's name not stated) and **Mashhad** iii, *fṣl.* 17, MSS., no. 39 (*Tashrīḥ dar pargār*, beg. *Sh. u sp. i bī-q. Khāliqī rā kih pargār*. Author's name erased. Marginal notes by Q.'A.Q. (see *Dharī'ah* iv p. 188). A.H. 1067/1656–7).

136. Mīrzā **Qāḍī b. Kāshif al-Dīn** M. Yazdī, whose father was physician to Shāh 'Abbās I [985–1038/1587–1629], was born at Iṣfahān and eventually became Shaikh al-Islām there. He died at Ardabīl in 1075/1664–5. Among his works were (1) *Jām i jahān-numā-yi 'Abbāsī*, on the uses of wine (Rieu ii 844a, etc.), (2) *Risālah i chūb i Chīnī* (Rieu *ibid.*, etc.) and (3) *Risālah fī 'l-auzān al-shar'īyah* (I.Ḥ. 1266).

[*Qiṣaṣ al-Khāqānī*, *khātimah*; Rieu ii 844a; *Dharī'ah* v p. 309 no. 1476.]

(1) *Tuḥfah i 'Abbāsīyah*, on some points of practical astronomy: **Āṣafīyah** i p. 808 no. 140, **Rehatsek** p. 38 no. 72.

[1] Author's name according to Nadhīr Aḥmad "Qāsim 'Alī Qānī ?", the reason for the query being unexplained.

(2) *Tuḥfat al-Muḥammadīyah*: (beg. *Āghāz i suṭū' i naiyir i maqāl*), on the *ṣubḥ* and the *shafaq*, dedicated to I'timād al-Daulah Muḥammad Bēg Wazīr i A'ẓam: *Dharī'ah* iii p. 467 antepenult., **Mashhad** iii, *fṣl.* 17, MSS., no. 40 (not later than 1166/1753).

137. Sh. **Abū 'l-Fatḥ Fatḥ Allāh "Fatḥī"** b. Muṣṭafā b. 'Abd al-Shakūr Fārūqī Isḥāqī lived in the Shāhpūr district of Bihār.

Sab' samāwāt, on astrology and divination, composed in 1067/1656–7: **Browne** Suppt. 755 (A.H. 1168/1754–5. Corpus 195).

138. **M. Amīn Najafī Ḥijāzī** was a pupil of Bahā' al-Dīn al-'Āmilī, in whose lifetime he wrote a commentary, *Mūḍiḥ al-Khulāṣah*, on the *Khulāṣat al-ḥisāb* (see *PL.* ii p. 11[23]).

Risālah dar usṭurlāb (beg. *al-Ḥ. l. R. al-'ā.*), in a *muqaddamah*, eight *bābs* and a *khātimah*: **Mashhad** iii, *fṣl.* 17, MSS., nos. 57 (A.H. 1068/1657–8), 56.

139. **M. Bāqir b. M. Mu'min** Khurāsānī **Sabzawārī** left Khurāsān after his father's death and settled in Iṣfahān, where he won the favour of Shāh 'Abbās II (A.H. 1052–77/1642–66) and became *Imām-jum'ah* and *Shaikh al-Islām*. He died in 1090/1679. His Persian works are concerned with law, ethics and other subjects.

[*Sulāfat al-'aṣr* (in Arabic), Cairo 1324, p. 499; Ṭāhir Naṣrābādī p. 151; *Amal al-āmil* p. 61[7]; *Rauḍāt al-jannāt* pp. 116–18; *Qiṣaṣ al-'ulamā'* p. 299; *Nujūm al-samā'* pp. 113–14; Sipahsālār i pp. 407–9; *Hadīyat al-aḥbāb* p. 253; Brockelmann *Sptbd.* ii p. 578.]

(1) *Kashf al-asrār* (beg. *Āghāz i dībāchah i har kitāb*), on astrology and talismans in a *muqaddamah* and five *maqālahs*: **Bodleian** 1560 (defective at end).

(2) (*Risālah dar taḥqīq i aiyām u rūzhā-yi mubārak u mas'ūd u manḥūs . . .*),[1] composed by order of Shāh Sulaimān al-Ḥusainī al-Mūsawī (A.H. 1077–1105/1666–94) and divided into a *muqaddamah*, three *bābs* and a *khātimah*: **Bodleian**

[1] In the Bodleian catalogue this work is called *Naurūz-nāmah* on the doubtful authority of a title "added on the first page by a later hand".

1559 (96 foll. N.d.), probably also **Rehatsek** p. 17 no. 30 ("*Risālah i Mullā M. Bāqir Sabzawārī*". Rehatsek's account of the contents tallies fairly well with that in the Bodleian catalogue).

140. According to a note on the title-page of the Paris MS. **Quṭb al-Dīn M. b. Shaikh-'Alī** [Sharīf] **Lāhijī** [Ishkawarī [1] Dailamī] is the author of the astronomical work recorded below. He is described as a pupil of Mīr Dāmād [d. 1041/1631–2: see Browne *Lit. Hist.* iv pp. 406–7, 426–9] and as the author of a *risālah dar 'ālam i mithāl* and of a work entitled *Maḥbūb al-qulūb*.[2] For Bahā' al-Dīn M. b. Shaikh-'Alī Lāhijī (a brother of his ?) see *PL.* i p. 1200.

[*Amal al-āmil* p. 65 ult.; *Hadīyat al-aḥbāb* p. 237 (Q. al-D. al-Ishkawarī; Mashhad iv p. 414 no. 268.]

(*Risālah dar hai'at*),[3] without title or author's name, dedicated to Shāh Sulaimān (A.H. 1077–1105/1666–94) and divided into a preface, five discourses (*maqālahs* presumably) and a conclusion: **Blochet** iv 2368 (1) (62 (?) foll. 18th cent.).

141. Mullā **Luṭf Allāh** ["Muhandis"?: cf. *PL.* ii p. 16].

Taqwīm i Luṭfī, composed in 1084/1673–4: **Rehatsek** p. 10 no. 13 (on European paper watermarked 1824).

142. **M. Zamān b. M. Ṣādiq** Anbālajī Dihlawī (M. Z. Faiyāḍ *al-mukhāṭab bah Thālith*: see *PL.* ii p. 12 (f)) is the author of (1) a commentary written in 1130/1718 on the *Khulāṣat al-ḥisāb* (*PL.* ii p. 12 (f)), (2) a commentary completed in 1130/1718 on the *Mulakhkhaṣ* of Chaghmīnī (*PL.* ii p. 50), and (3) *Irtifā' al-jibāl* (*PL.* ii p. 17).[4]

(*Risālah dar hai'at*),[5] composed in 1120/1708–9 (chronogram *Ilhām al-ghaib*) and divided into a *muqaddamah*, two sections and a *khātimah*: **Blochet** iv 2370 (2) (late 18th cent.).

[1] Ishkawar is a few leagues from Lāhijān (*Tārīkh i 'ulamā u shu'arā-yi Gīlān* p. 57[15]). Cf. Rabino *Māzandarān and Astarābād* p. 140[28], etc.

[2] For a portion of this work published separately under the title *Tārīkh ḥukamā' al-Yūnān* (Tihrān 1317/1899–1900) see *Dharī'ah* iii p. 250.

[3] Blochet's description suggests that astronomy is not the only subject treated in this work.

[4] P.S. The correct title is *Risālah i irtifā' al-jabal* (a chronogram = 1114/1702–3. See Bānkīpūr cat. XI p. 55).

[5] It seems possible that this is the above-mentioned commentary on Chaghmīnī's *Mulakhkhaṣ*. If so, *Ilhām al-ghaib* must be an additional chronogram.

143. **Ṣadr al-Dīn M. [b.] Zabardast Khān** flourished about 1135/1722–3 (cf. *PL.* i p. 1093, ii p. 12 (g)).

Najm al-Ṣadr, on *nujūm* (i.e. probably astrology): **Lahore** Panjāb Univ. (A.H. 1135/1723, probably autograph. See *OCM.* x/3 (May 1934) p. 106).

144. Rājah **Jai Sing'h** Sawā'ī, a Kachhwāhah Rājpūt, succeeded his father as Rājah of Anbēr (Amber) in 1693 and served Aurangzēb and his successors as a military commander. In 1145/1732–3 Muḥammad Shāh appointed him Governor of Mālwah. According to the *Tārīkh i Muḥammadī* (of M. b. Mu'tamad Khān, cited by Rieu, iii p. 1088*a*) he died at Jainagar (now called Jaipūr, the town founded by him as the capital of his state) on 13 Sha'bān 1156/2 Oct. 1743.

Having represented to Muḥammad Shāh that the current almanacs, based on the *Zīj* of Ulugh Bēg (cf. *PL.* ii p. 67), the *Zīj i Khāqānī* (*PL.* ii p. 67) and the *tashīlāt* composed in Akbar's reign by Mullā Chānd and in Shāh-Jahān's reign by Mullā Farīd (*PL.* ii p. 89), were all more or less incorrect, he was ordered to undertake new observations with the help of Muslim, Brāhman and European astronomers. Instruments similar to those used at Samarqand and later some of his own invention were manufactured at Delhi and for seven years observations were carried on concurrently at Delhi, Jaipūr, Muttra [Mat'hurā], Benares and Ujjain. Then some competent persons were sent to Europe with Padre Manoel and brought back with them the tables of [Philippe] de La Hire,[1] which were compared with his own results. [*Ma'āthir al-umarā'* ii pp. 81–3, Beveridge's trans. i pp. 735–6; *Account of the astronomical labours of Jaya Sinha, Rajah of Ambhere, or Jayanagar, by W. Hunter* (in *Asiatic researches* v, London 1799, pp. 177–211); Beale *Oriental biographical dictionary* under Jai Singh II; Rieu ii pp. 460–1 (where further references are given), iii p. 1088*a*; G. R. Kaye *The*

[1] *Tabularum astronomicarum pars prior de motibus solis et lunae, nec non de positione fixarum* . . ., Paris 1687° (no more published in this edition); *Tabulae astronomicae, Ludovici Magni jussu* . . . *exaratae, et in lucem editae* . . . *Secunda editio*, 2 pts., Paris 1727°.

astronomical observatories of Jai Singh (Archaeological Survey of India, New Imperial Series, vol. xl, Calcutta 1918); etc.]

Zīj i jadīd i Muḥammad-Shāhī (beg. *Thanā'ī kih khirad i khurdah-bīn*), astronomical tables completed in 1140/1728 and divided into three *maqālahs* ((1) on the Hijrī, Muḥammad-Shāhī, Christian and Samwat eras, in four *bābs*, (2) *dar ma'rifat i ṭāli' i har waqt*, in nineteen *bābs*, (3) on the motions of the planets and stars and their positions, in a *muqaddamah*, four *bābs* and a *khātimah*): **Tashkent** Acad. i 517–21 (of which 518 is dated 1175/1762), **Rieu** ii 460*b* (222 foll. 18th cent.), **Browne** Suppt. 742 (26 foll., presumably therefore a mere fragment or epitome. King's 212), **Āṣafiyah** i p. 814 no. 300, **Bānkīpūr** xi 1056 (19th cent.), **Ma'ārif** i 121, **Majlis** 186 (defective, modern), **Rehatsek** p. 29 no. 52, p. 30 no. 53 (2) (defective).

Extract: [the preface with English translation] *Account of the astronomical labours of Jaya Sinha . . . By Dr. W. Hunter* (cf. p. 93^{30} *supra*), pp. 178–89.

Discussion: G. R. Kaye *The astronomical observatories of Jai Singh* (see p. 93^{34} *supra*) pp. 8 onwards.

Commentary: *Sharḥ i Zīj i Muḥammad-Shāhī*, by Khair Allāh Khān "Muhandis" (cf. *PL.* ii p. 95): cited by Ghulām-Ḥusain Jaunpūrī in his *Jāmi' i Bahādur-Khānī* (cf. *PL.* ii p. 20 and, for the words of the citation, S. Sulaimān Nadwī's article[1] p. 47^{1-2}).

Simplified recension (in places evidently an amplification): *Tashīl i Zīj i Muḥammad-Shāhī* (beg. *Th. i bisyār u ḥ. i bī-shumār Ḥakīmī rā kih rāsid i ḥikmat*), in a *muqaddamah* and five *maqālahs*, by 'Abd Allāh surnamed (*al-mukhāṭab bah*) Mahārat Khān b. 'Aẓīm al-Dīn M. Khān, who says that, finding Jai Sing'h's *Zīj* difficult to understand, he had written this explanation: **Lindesiana** p. 119 no. 697 (*Z. i j. i M.-Shāhī*, by 'A. A. Kh. b. 'A. al-D. M. Kh. Circ. A.D. 1770), **Rehatsek** p. 26 no. 46 (A.H. 1205/1791), **Āṣafiyah** i p. 808 no. 297, **Bānkīpūr** xi 1057 (19th cent.), **Edinburgh** 417 (*Maqālahs* i–iii only).

Abridgment: *Zīj i mukhtaṣar i Muḥammad-Shāhī*: **Rehatsek** p. 26 no. 47 (1), **Brelvi-Dhabhar** p. i no. 2 (1) (presumably transcribed from the preceding MS.).

[1] Cf. *PL.* ii p. 15^{14}.

145. Abū 'l-Khair **Khair Allāh Khān "Muhandis"**, the second son of Luṭf Allāh "Muhandis" Lāhaurī (for whom see *PL.* i p. 788^{31}, ii pp. 11 penult., 15^{19}, 16) acted as adviser to Rājah Jai Sing'h [cf. *PL.* ii p. 93] in connexion with the building of his observatories.[1] In addition to his astronomical and mathematical works he wrote commentaries on (1) Khusrau's *Qirān al-sa'dain* (see *PL.* i p. 501^{13}), (2) Niẓāmī's *Sikandar-nāmah* (printed [without date ?] in two volumes at the Sharaf al-Maṭābi', Delhi. Vol. ii is in the National University Library, Delhi. See S. Sulaimān Nadwī's article p. 47^{6-10}), (3) the *dīwāns* of "Zulālī" and "Ḥāfiẓ" (mentioned by his son M. 'Alī Riyāḍī in his preface to the *Taqrīb al-Taḥrīr* (see S. Sulaimān Nadwī's article, p. 47^{4-6})). [*PL.* ii pp. 1^{28}, 15 n.2, 37^{20}; S. Sulaimān Nadwī *Lāhaur kā ēk muhandis khāndān* . . . [cf. *PL.* ii p. 15^{18}] pp. 41–7; M. Abdullah Chaghtai *A family of great Mughal architects* [based mainly on the preceding article] (*Islamic culture* xi/2 (April 1937) pp. 208–9)].

(1) *Ḥāshiyah bar Sharḥ i Bīst bāb dar usṭurlāb*: see *PL.* ii p. 54^{7-9}.

(2) *Madkhal i manẓūm* (beg. *Hīch kām u dahan ṣadā nakunad*), a metrical introduction to astronomy, composed in 1150/1737–8: **Rāmpūr** Ḥāfiẓ Aḥmad 'Alī Khān's library (see Nadhīr Aḥmad 253).

(3) (*Risālah dar usṭurlāb*)[2]: **Lindesiana** p. 176 no. 706 (circ. A.D. 1820).

(4) *Sharḥ i Zīj i jadīd i Muḥammad-Shāhī*: see *PL.* ii p. 94.

(5) *Taqrīb al-Taḥrīr*: see *PL.* ii p. 37.

(6) *Taqrīr al-Taḥrīr*: see *PL.* ii p. 1^{26}.

146. **M. 'Alī "Ḥazīn" Jīlānī** was born at Iṣfahān in 1103/1692 and died at Benares in 1180/1766 (see *PL.* i pp. 840–9, 1336, ii p. 33).

[1] *Safīnah i Khwushgū* in the account of his brother Imām al-Dīn Riyāḍī (see the passage quoted by S. Sulaimān Nadwī in his article, p. 42: . . . *chunānchih Rājah D'hirāj Jai Sing'h . . . kih dar-īn aiyām khayāl i raṣad bastan dar pīsh dāshtah qarīb i bīst lak rūpiyah dar bīst sāl ṣarf i īn kār numūdah ba-istiṣwāb i Abū 'l-Khair i madhkūr ast*.

[2] Presumably different from the *Ḥāshiyah bar Sharḥ i Bīst bāb dar usṭurlāb* (no. (1) above), but this is a matter for investigation.

(*Risālah dar hai'at*) (beg. *Ba'd az st. u sp. i Īzad i Pāk u durūd i nā-ma'dūd*), on the elements of astronomy, completed in 1179/1765 : **Ivanow** 1778 (2) (foll. 250–260*b*. Early 19th cent.).

147. To M. Karīm Khān Zand (A.H. 1163–93/1750–79) was dedicated :

(*Risālah dar taqwīm*), in twenty very short chapters and a conclusion : **Blochet** iv 2368 fol. 63*b* sqq. (18th cent.).

148. **Qabūl Muḥammad,** as he calls himself in the preface to the *Anwār al-nujūm*, or Q. M. Anṣārī, as he is called " at the end ", is probably identical with the Q. M. who wrote the undotted [Persian or Urdu ?] [1] *mathnawī Siḥr i ḥalāl u wird i asḥār* and who is usually regarded as the real author of the *Haft qulzum*, a Persian dictionary ostensibly by Naṣīr al-Dīn Ḥaidar, King of Oudh.

Anwār al-nujūm (beg. *Ba'd az ḥ. u thanā-yi Qādir i Dhū 'l-Jalāl kih ḥiṣār i falak al-aflāk rā*), a detailed treatise on astrology, the preparation of horoscopes, the calculation of auspicious hours, etc., composed (at any rate partly) in 1200/1785-6, based mainly on Hindu systems and divided into four *daftars* : **Ivanow** 1st Suppt. 900 (345 foll. Early 19th cent.).

149. Pandit **Rāj Nēmd'har** [?].

Dil-pasand, on astronomy, composed in 1204/1789–90 and dedicated to Nawwāb Amīr al-Daulah [Amīr Khān], of Ṭōnk (cf. *PL.* i p. 691[1]) : **Lahore** Panjāb Univ. (A.H. 1229/1814. See *OCM.* x/3 p. 105).

150. S. **Zain al-'Ābidīn** [b. Raḍī al-Dīn] **Shūshtarī** died in 1799 (see *PL.* i p. 773).

Zabarjad (beg. *Ḥamd i Ḥaq na't i Nabī u waṣf i Ḥaidar rā kunam . . . a. b. bar rāy i dānish-ārāy*), in prose and verse, on astrological matters and magical formulae, composed for Ṭīpū and divided into forty-five *qisms* : **Ivanow** 1506 (circ. 128 foll.).

[1] Persian is the language of the opening verse quoted by Sprenger, p. 631, where the poem, 32 pp., lithographed at the Masīḥā'ī Press, Lucknow, in 1264/1848 with the [Urdu ?] *mathnawī Gul u ṣanaubar* on the margin, is [inadvertently ?] placed under " Hindústány poets " (cf. Garcin de Tassy i p. 394).

151. Qāḍī 'l-Quḍāt M. **Najm al-Dīn Khān** died in 1229/1814 (see *PL.* ii p. 18).

(*Risālah dar taḥqīq i sanah*) (beg. *Ḥāmidan wa-muṣalliyan wa-musalliman a. b. mī-gūyad bandah i kamtarīn*), on solar and lunar eras used in India : **Ivanow** 1504 (10 foll. A.H. 1210/1796, bearing author's seal), **Rieu** iii 1013*b* (foll. 17–24. Circ. A.D. 1850), 1027*a* viii (circ. A.D. 1850), 1043*b* (acephalous).

152. **M. b. M. Ṣādiq Shūshtarī.**

Kanz al-'āshiqīn (beg. *Jawāhir i girān-bahā-yi ḥamd*), a translation completed in 1216/1801–2 of a treatise, presumably in Arabic, on the influences of the twenty-eight lunar mansions (*risālah i khawāṣṣ i manāzil i qamar*), said to have been originally extracted by Aristotle from the books of Hermes : **Bodleian** iii 2743 (autograph written at Lucknow in 1217/1802), **Rieu** ii 462*a* (59 foll. Lucknow, 1217/1802).

153. Mīrzā **Abū Ṭālib Khān Iṣfahānī** died at Lucknow in 1220/1805–6 (see *PL.* i pp. 144–6, 878–9, 1245).

Mi'rāj al-tauḥīd (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. bar ḍamīr i munīr i shā'iqān*), a short metrical work on astronomy with a prose commentary composed in 1219/1804 and dedicated to Abū 'l-Fatḥ Sulṭān-Muḥammad Ṣafawī (for whom see *PL.* i p. 319 antepenult.) : **Edinburgh** 93 (22 foll. A.H. 1222/1807).

154. **M. Riḍā** Munajjim-bāshī.

(*Risālah i hai'at*), a short work, mainly tables apparently, composed for Fatḥ-'Alī Shāh (1211–50/1797–1834) : **Philadelphia** Lewis Coll. p. 40 no. 36 (22 foll.).

155. **Ṣafdar Khān** [b. ?] M. Ḥasan Khān [b. ?] M. Ismā'īl Shīrāzī.

Zīch [1] *i Mīr-'Ālamī,* dedicated presumably to Mīr-'Ālam, who died in 1223/1808 (see *PL.* i pp. 751, 1331–2) : **Āṣafīyah** i p. 816 no. 301.

156. **M. Kāẓim** b. M. Shafī' **Hazārjarībī** Ḥā'irī died at Karbalā after 1232/1817 and before 1238/1822–3 (cf. Brockelmann *Sptbd.* ii p. 793).

Aflākīyah : **Najaf** Khwānsārī's library (*Dharī'ah* ii p. 262).

[1] This spelling is current in India side by side with *zīj*.

157. **M. Ḥusain b. Karam-ʿAlī** al-tājir **al-Iṣfahānī**[1] is the author of (1) a compendium of general history composed at Mas͟hhad in 1222/1807 (*PL.* i p. 148), (2) *Jāmiʿ al-tawārīk͟h*, composed in 1228/1813 (*D͟harīʿah* v p. 47 no. 183, autograph MS. at Karbalāʾ), and (3) a *majmūʿah*, or miscellany, compiled at Mas͟hhad in 1224/1809 (Rieu ii 776, Majlis i 628).

(*Risālah i haiʾat*) (beg. *Ḥ. i bī-ḥ. ʿaẓamat i kibriyāʾī rasad kih muwāfiq*), composed for Āqā Aḥmad Lāhijānī and including a metrical tract on the astrolabe: **Rieu** ii 815*a* (Bag͟hdād, A.H. 1225/1810, autograph).

158. Rājah [2] **Kundan Laʿl "As͟hkī"** b. Mannūn Laʿl "Falsafī" Dihlawī (see *PL.* i p. 1246).

Zīj i As͟hkī, composed in 1231/1816: **Āṣafīyah** i p. 814 no. 299 (autograph).

159. **Ibn ʿAlī Riḍā Iṣfahānī.**

Ḥall al-ʿaqd, fī maʿrifat al-taqwīm, composed at the request of S͟hāh-zādah Ḥusain ʿAlī Mīrzā (cf. *PL.* i p. 907 n.5, p. 1153[24–28]) and completed in 1234/1818–19: **Najaf** Tustarīyah (*D͟harīʿah* vii p. 71 no. 376).

160. **M. Hās͟him Iṣfahānī.**

al-S͟hawāhid al-nafīsah fī it͟hbāt al-kabīsah,[3] composed in 1242/1826–7.

Edition: (Āṣafīyah i p. 818, where the place (doubtless Bombay) and the date (doubtless 1827) are not mentioned).

Rejoinder: *Adillah i qawīyah bar ʿadam i jawāz i kabīsah*, by Mullā Fīrūz b. Kāwūs (for whom see *PL.* i p. 644).

Edition: *Ressallae Uddullae quvee-yeh bur uddumae juvazae kubbeesae dur shurreeatê Zurtoshtee-yeh. Or a work exhibiting the strongest evidences of the non-existence of the Kubbeesa* ["*i.e. Kabīsah*, or intercalation of a month to rectify the reckoning of 365 days in each year instead of 366 in every fourth year," Edwards] *in the doctrines of Zoroaster. Composed on behalf of the Kudmeeans . . . as a reply to a work published by one Hajee Mahomed Hossam Isphanee . . . entitled "Shavahedul nuffeesae fee usbatool Kubbeesae" at the special request of the Rusmeeans* . . . **Bombay** 1828° (255 pp.).

[1] The *D͟harīʿah* adds *nazīl al-Kāẓimīyah* [i.e. doubtless when the *Jāmiʿ al-tawārīk͟h* was composed].
[2] So in Niẓāmī Badāyūnī's (Urdu) *Qāmūs al-mas͟hāhīr* ii p. 157.
[3] For the controversy among the Parsees about intercalation see D. F. Karākā, *History of the Parsis*, London, 1884, vol. i pp. 105–17.

161. **G͟hulām-Ḥusain** b. Fatḥ-Muḥammad Karbalāʾī **Jaunpūrī** (see *PL.* ii p. 19).

(1) *Anīs al-aḥbāb fī bayān masāʾil [al-] usṭurlāb*, composed in 1234/1818–19: see *PL.* ii p. 86.

(2) *Iṣṭilāḥāt al-taqwīm* (beg. *Ḥ. u t͟h. mar Qādirī rā sazad kih ajrām i ʿulwīyah rā*), in a *muqaddamah*, fourteen short *bābs* and a *k͟hātimah*: **Ivanow** 1st Suppt. 901 (mid-19th cent.), **Bānkīpūr** xi 1062 (19th cent.).

(3) *Jāmiʿ i Bahādur-K͟hānī*, composed in 1249/1833–4: see *PL.* ii p. 20.

(4) *Zīc͟h*[1] *i Bahādur-K͟hānī*, composed in 1241/1825–6: **Āṣafīyah** i p. 814 no. 68.

Edition: 1855 (Āṣafīyah i p. 814 no. 15).

162. M. **Rafīʿ al-Dīn Muhandis Dihlawī.**

(1) Account of the Faṣlī era, composed in 1219/1804–5: **Rieu** iii 1027*a* ix (foll. 120–1, Circ. A.D. 1850).

(2) A tract on ancient eras composed originally in Arabic in 1253/1837–8 by M. R. al-D. and translated in 1265/1849 for Sir H. M. Elliot by Nawwāb Ḍiyāʾ al-Dīn Aḥmad b. Nawwāb Aḥmad-bak͟hs͟h K͟hān: **Rieu** iii 1027*a* vii (foll. 110–12).

163. Rājah **Ratan Sing'h "Zak͟hmī"** was born at Lucknow in 1197/1782 and died in 1851 (see *PL.* i pp. 709, 890, 1328–9).

(1) *Ḥadāʾiq al-nujūm*, composed in 1253 according to *D͟harīʿah* vi p. 290 no. 1558. Editions: 1253/1837 (Āṣafīyah i p. 808 no. 17); 1256/1840 (Āṣafīyah ii p. 1700 no. 102); 1843 (ʿAlīgaṛh Subḥ. MSS. p. 22 no. 3).

(2) *Miʿyār al-azmān* (beg. *Allāhumma laka naḥmadu wa-bika nastaʿīnu*), on chronology and the eras of various peoples, completed in 1234/1819 and divided into a *muqaddamah*, two *maqālahs* and a *k͟hātimah*: **Bānkīpūr** xi 1061 (105 foll. A.H. 1239/1823–4), **Ivanow** Curzon 581 (mid-19th cent.).

[1] This spelling is current in India side by side with *zīj*.

164. S. Abū 'l-Fatḥ Khwājah **Bahādur Ḥusain Khān** b. Bahādur Khān.

(1) *Makhzan i Bahādurī* : **Āṣafīyah** ii p. 1704 no. 55.

(2) *Zīch*[1] *i Niẓāmī* : **Āṣafīyah** i p. 816 no. 112 (autograph).

Commentary (?) : *Sharḥ i Z. i N.* : **Āṣafīyah** i p. 816 no. 296 (author's name not stated in the catalogue).

165. **M. b. al-Riḍā al-Kāẓim al-Ṭabarsī.**

Jawāmi' al-'ilm (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. ch. g. M. b. al-R. al-K. al-Ṭ.*), on astronomical technical terms, etc., completed in 1264/1848 (if this is not merely the date of transcription) and divided into 150 *bands* : **Mishkāt** iii/2 p. 879 no. 1084 (93 foll.).

166. Nawwāb 'Umdat al-Daulah 'Umdat al-Mulk[2] M. **Rafī' al-Dīn Khān** b. Shams al-Umarā Bahādur Amīr i Kabīr M. Fakhr al-Dīn Khān (cf. *PL.* ii p. 21) died in 1294/1877 according to the Āṣafīyah catalogue. [*Gulzār i Āṣafīyah* p. 290 ; *PL.* ii p. 21[25].]

(1) *Rafī' al-baṣar,* on geometry and optics, composed in 1250/1834–5.

Edition : **Ḥaidarābād** 1250/1834–5[3] (Āṣafīyah i p. 814 no. 226, RAS. catalogue p. 429*b*).

(2) *Rafī' al-ṣan'at, dar bayān i usṭurlāb,* composed in 1269/1852–3.

Edition : 1269/1852–3 (Āṣafīyah i p. 812 no. 89, p. 814 no. 38).

167. **'Alī-Qulī Mīrzā Qājār,** entitled I'tiḍād al-Salṭanah, died on 10 Muḥarram 1298/13 December 1880 (see *PL.* i pp. 238, 1268).

Falak al-sa'ādah : [**Ṭihrān**] 1278/1861–2 (170 pp. See Mashhad iii, *fṣl.* 17, ptd. bks., no. 12, Harrassowitz's catalogue no. 352 (1912), item 1392).

[1] This spelling is current in India side by side with *zīj*.

[2] Later apparently (doubtless after his father's death) Nawwāb Shams al-Umarā Bahādur Amīr i Kabīr M. R. al-D. Kh. (see Āṣafīyah i p. 824 no. 60, where his Urdu *Risālah i a'māl i kurah* is recorded).

[3] According to information received from the RAS. this volume weighs 10 lb. and measures 16¼ × 10¼ in.

168. S. **M. 'Alī** b. M. Ismā'īl Bīrjandī **Qāyinī** Sipāhānī died in 1305/1887–8. [Jalāl al-Dīn Tihrānī *Gāh-nāmah i 1311* p. 188.]

Risālah dar taḥqīq i jaib u ẓill : **Mishkāt** iii/2 pp. 852–3 no. 1065 (75 foll. Autograph).

169. General (*Sartīp*) Mīrzā **Taqī Khān Kāshānī** was *Ḥakīm-bāshī* to the Governor of Fārs, Sulṭān-Mas'ūd Mīrzā Ẓill al-Sulṭān,[1] and was editor successively of the weekly newspapers *Fārs*, published at Shīrāz in 1289/1872–3, and *Farhang*, published at Iṣfahān for ten years from 1296/1879 onwards. Among his works were *Tarbiyat al-aṭfāl* (Iṣfahān 1299/1882°) and *Khamrīyah* (Iṣfahān 1296/1879°). [Browne *Press and poetry* pp. 12 n.3, 120, 156, 161 ; M. Ṣadr Hāshimī *Tārīkh i jarā'id* . . . iv p. 73.]

Ḥadā'iq al-ṭabī'ah, on modern astronomy, etc., composed in 1300/1882–3 : **Iṣfahān** 1300/1882–3° (vol. i. 243 pp. Cf. Mashhad iii, *fṣl.* 17, ptd. bks., no. 5, *Dharī'ah* vi p. 288, Browne *Press and poetry* p. 161).

170. Aḥmad b. Mīr Nāṣir b. Yūsuf Ḥanafī Ṣiddīqī Bukhārī, surnamed **Aḥmad i Kallah,** astronomer, poet, calligraphist and miniaturist, died in 1314/1896 (see Tashkent Acad. i p. 230 no. 519).

Manāẓir al-kawākib, composed in 1288/1871 : **Tashkent** Acad. i 529 (142 foll. Apparently autograph), 530–1.

171. S. **Ḥasan b. Ja'far** b. 'Alī **Jazā'irī** Mūsawī Tustarī died in 1323/1905.

Tuḥfat al-aḥibbā', on astrology : **Najaf** S. Āqā Tustarī Najafī (see *Dharī'ah* iii p. 408 no. 1465).

172. **Najm al-Daulah 'Abd al-Ghaffār Khān** Iṣfahānī died in 1326/1908 (see *PL.* ii p. 22).

Bidāyat al-nujūm : **Tihrān** 1319/1901–2 (*Dharī'ah* iii p. 59).

[1] For the Ẓill al-Sulṭān see Browne, *A year amongst the Persians* pp. 104–5, and elsewhere ; W. Sparroy *Persian children of the Royal family* pp. 26–34 *et passim* ; etc.

173. Mīrzā **M. b. M. Rafī'**, entitled Malik al-kuttāb, **Shīrāzī** (see *PL.* i p. 492).

Asrār al-niqāṭ, on astrology, professedly from Greek sources: [**Bombay**] 1311/1893° (16 pp.).

174. S. Ḥasan **Taqī-zādah** was born at Tabrīz on 27 September 1878 (so *World biography* 1948) and was one of those who frequented the Kitāb-khānah i Tarbiyat founded in 1316/1898–9 (cf. *PL.* i p. 1111, Browne *Press and poetry* p. 29). He played a prominent part in the Constitutional movement and was a member of the first Majlis in 1906 and of several later parliaments elected between that date and 1927. In 1929 he became Governor-General of Khurāsān, in 1930 Minister of Roads and Communications and later Minister of Finance, in 1934 Persian Minister in Paris, in 1941 Persian Minister in London and from 1944 to 1947 he was Persian Ambassador there. From 1947 to 1949 he was once again Deputy for Tabrīz, in the latter year he became a Senator and was (later ?) President of the Senate.

He was Editor of the periodical *Kāwah* published in Berlin as a political journal from 24.1.1916 to 15.8.1919 and as a literary and scientific review from 22.1.1920 to 1.12.1921 (see Browne *Lit. Hist.* iv pp. 483–8). His work *Az Parwīz tā Chingīz* has already been mentioned (*PL.* i p. 241). Several others are enumerated in Īraj Afshār's *Nathr i Fārsī i mu'āṣir*,[1] p. 76, where it is stated that a collection of his essays and studies has been published under the title *Maqālāt i Taqī-zādah* (Tihrān A.H.S.1321/1942–3). His English work *The early Iranian calendars* was published in 1938 by the Royal Asiatic Society (Prize Publication Fund, xvi) and several articles by him have appeared in the *BSOAS*.

[Browne *The Persian revolution of 1905–1909*, 1910 (see index), *Press and poetry*, 1914, pp. 15[1], 130[19], 313[39], 318[3], 319[16], 323[42]; S. Jalāl al-Dīn Tihrānī *Gāh-nāmah i 1309*, p. 265; Mahdī Mujtahidī *Tārīkh i zindagānī i Taqī-zādah*, A.H.S.1322/1944 (cf. *PL.* i p. 1350); Ḥabīb Allāh Mukhtārī *Tārīkh i bīdārī i Īrān*, A.H.S. 1326/1947 p. 70 (portrait), etc.; *World biography*, New York 1948, p. 4646; Mahdī Malik-zādah *Tārīkh i inqilāb i*

[1] Cf. *PL.* i p. 1179.

mashrūṭiyat i Īrān ii (A.H.S.1329/1950) pp. 196 (portrait), 216–18, 220 penult., etc.; Īraj Afshār *Nathr i Fārsī i mu'āṣir*, A.H.S. 1330/1951, pp. 75–86 (portrait); M. Ṣadr Hāshimī *Tārīkh i jarā'id* . . . (cf. *PL.* i p. 1289), iv (A.H.S. 1332/1953) pp. 129–31; *International Who's who*, 1953, under Taqizadeh; etc., etc.]

Gāh-shumārī dar Īrān i qadīm: **Tihrān** A.H.S. 1316/1938–9 (Majlis Pr. 389 pp.).

175. S. **Hibat al-Dīn** M. 'Alī b. Ḥusain Ḥusainī **Shahristānī** was born at Sāmarrā' on 24 Rajab 1301/20 May 1884 (see Brockelmann *Sptbd.* ii p. 807; *International Who's who*, 1954, p. 881).

al-Hai'ah wa-'l-Islām . . . , in Arabic: see Brockelmann *loc. cit.*

Persian translation: *al-Islām wa-'l-hai'ah*, prepared by Ismā'īl Firdausī Farāhānī: *Dharī'ah* ii p. 63, **Sulṭānābād** 1354/1935–6 (serially in the Persian periodical *'Irāq*); **Najaf** 1356/1937.

176. S. **Jalāl al-Dīn Tihrānī** [b. Mīr S. 'Alī Shaikh al-Islām: see *Dharī'ah* viii p. 218[10]] has already been mentioned (*PL.* i p. 1353) as the author of a series of almanacs containing "appendices", some of which are ancient, mainly historical, works, while others are writings by S. Jalāl al-Dīn Tihrānī himself. The *Gāh-nāmah i 1313*, not available for inspection at the moment of writing, contains (according to the list of his own publications printed by the author in his *Gāh-nāmah i 1314* pp. 2–3) not only the history of Hulāgū from the *Jāmi' al-tawārīkh i Rashīdī* and a *risālah i āthār i qadīmah i Fārs* [by S. Jalāl al-Dīn himself][1] but also a *risālah i ṣuwar i falakī* (*shāmil i ma'ārif i 'Arab ba-'ilm i falak*) [also by himself][2] and the *Tarjamah i Hai'at i Flamāriyōn* (*Hai'at i Ṭālibōf*).[3]

[1] Cf. Īraj Afshār *Nathr i Fārsī i mu'āṣir* p. 46[19].
[2] Cf. Īraj Afshār *op. cit.* p. 46[20].
[3] *Risālah i hai'at i jadīdah* (a translation of a Russian version of a work [perhaps *L'astronomie populaire*, 1879] by Camille Flammarion [b. 1842, d. 1925] published at Istānbūl in 1312/1895 (see Karatay p. 5, Browne *Press and poetry* . . . p. 161, Īraj Afshār *Nathr i Fārsī i mu'āṣir* p. 25 ult.). For Ṭālibōf ('Abd al-Raḥīm b. Abī Ṭālib Tabrīzī, d. 1328/1910) see *PL.* i p. 1391*a* penult. and the authorities there cited. His *Safīnah i Ṭālibī* or *Kitāb i Aḥmad* will be mentioned later in this survey.

177. M. **Mu'īn,** born A.H.S.1291/1912–13 at Rasht, obtained the doctorate in Persian literature at the University of Tihrān in 1321/1942–3 and is now Professor of Persian Literature in the University. His publications include an edition of the *Burhān i qāṭi'* (vols. i–ii. Tihrān, A.H.S. 1330–1/1951–2, in progress) and a Persian grammar, *Ṭarḥ i dastūr i zabān i Fārsī,* which is appearing in parts. At the end of Part 3 (*Iḍāfah.* Tihrān, A.H.S. 1332/1953–4) there is a list of his writings, published and unpublished (37 titles, including editions of Persian classics and articles in periodicals). A short biography with a portrait and an incomplete list of his publications (eleven titles) is included in Īraj Afshār's *Nathr i Fārsī i mu'āṣir*, pp. 260–1.

Rūz-shumārī dar Irān i bāstān u āthār i ān dar adabīyāt i Pārsī : **Tihrān** A.H.S.1325/1946 (75 pp. See Probsthain's *Orientalia nova* 1 (1944–6) p. 16).

178. APPENDIX

(1) *(Aḥkām i nujūm),* "divination by the stars," by M. b. M. al-Kāshgharī : **Lindesiana** p. 191 no. 716*b* (circ. A.D. 1776).

(2) *Aḥkām i ṭāli' i duwāzdah burj* (beg. *Sp. u st. Āfrīdgār i 'ālam rā tabāraka wa-ta'ālā kih āsmān rā ba-nūr i kawākib*) : **Majlis** 147 (A.H. 1040/1630–1).

(3) *Anẓār al-kawākib,* on astrology, by M. Ṣalāḥ al-Dīn Khān Ḥaidarābādī : **Āṣafīyah** ii p. 1698 no. 49.

(4) *Ashraf al-tanjīm,* by M. known as ('*urf*) Ashraf : Āṣafīyah ii p. 1698 no. 74.

(5) *Asrār al-nujūm,* on astrology, by M. Ja'far Ḥusainī : **Āṣafīyah** ii p. 1698 no. 16 (A.H. 1199/1785).

(6) *Āthār al-nujūm* (beg. *Ḥ. i bī-'add u th. i bī-q. Ṣāni' i Lam-yazal u Lā-yazālī* [*rā*] *sazā-st*), by M. Ismā'īl b. Badī' al-Zamān Ḥusainī Junābadī, who quotes the *Aḥkām al-qirānāt* of Muḥyī 'l-Dīn Anārī [cf. *PL.* ii p. 80] and cannot therefore be earlier than the 10th/16th century : **Bodleian** iii 2742.

(7) *Bayāḍ,* by Nawwāb Ṣafdar 'Alī Khān, Ra'īs i Dakan : **'Alīgaṛh** Subḥ. MSS. p. 21 no. 1.

(8) *(Bīst bāb dar usṭurlāb)* (beg. *al-Ḥ. l. 'l. j. lanā wasīlat^an ilā qurbihi*), in twenty *bābs* and a *khātimah* : **Rieu** Suppt. 155 (4) (foll. 26–30. A.H. 1123/1711).

(9) *Chihil bāb :* **Rebatsek** p. 34 no. 63 (spaces for diagrams left blank).

(10) *Daftar i taqwīm :* for various almanacs see *Dharī'ah* viii pp. 216–25.

(11) *Dalīl al-munajjimīn,* on astrology, by Ḥasan b. Shujā' : **Rehatsek** p. 17 no. 28.

(12) *Ḍawābiṭ i istikhrāj i samt i qiblah,* by S. M. Ḥaidar Lak'hnawī. Edition : 1318/1900–1 (Āṣafīyah i p. 810).

(13) *Duwāzdah burj i falak al-aflāk* (beg. *Ṭāli' i Ḥamal khudāwandash Mirrīkh-ast*), astrology : **Vatican** Pers. 68 (1) (37 foll. 17th cent. Rossi p. 90).

(14) *Faṣṣ al-khātam fī ma'rifat hai'at al-'ālam* (beg. *Ḥ. i bī-ḥ. u sp. i bī-q. mar ḥaḍrat i Dhū 'l-Jalālī rā kih wujūb i wujūd*), by M. Jājarmī,[1] in a *muqaddamah* (*dar bayān i ba'ḍī az alfāẓ . . .*), and two *rukns* ((1) *dar shinākht i hai'at i āsmān . . .,* (2) *dar sh. i h. i zamīn . . .*) : **Bodleian** 1545 (3), **Āṣafīyah** i p. 818 no. 209 (A.H. 1250/1834–5).

(15) *(Ḥall al-taqwīm)* (beg. *Ba'd az ḥ. u th. i Parwardgār i 'Ālam u 'Ālamiyān*), in five *faṣls* : **Kāẓimīyah** Sh. 'Abd Allāh al-Kutubī (A.H. 1023/1614. *Dharī'ah* vii p. 66 no. 356).

(16) *Ḥasanīyah* (beg. *Raushan sitāra'ī kih bar alsinah i 'urafā*), on astrology, by M. Isḥāq Kashmīrī, dedicated to Amīr Khwājah Abū 'l-Ḥasan and divided into a *muqaddamah*, two *kalāms* and a *khātimah* : **Bānkipūr** Suppt. ii 2300 (84 foll. A.H. 1066/1656).

(17) *Ḥusn al-ma'āb,* on modern astronomy, by Maḥmūd Khān Qummī, *Kār-pardāz* at the Persian Legation in Baghdād : printed (*Dharī'ah* vii p. 16 no. 67).

(18) *(Jadāwil i su'āl u jawāb),* (beg. . . . *u 'ahdī ba'īd būd kih az sharaf i dast-būs maḥrūm māndah būd*), 12 × 12 = 144 tables giving the answers to twelve questions (firstly *Maulūd bi-ziyad yā bi-mīrad* ?), with a preface in which the author calls himself ['Abd al-Ra]ḥīm al-Nakhjuwānī : **Berlin** 343^a (acephalous and defective. 74 foll. Good, old nasta'līq).

[1] M. Ḥāḍir according to the Āṣafīyah catalogue.

(19) ***Jadwal i sharḥ i mu'āmarah i makth i maulūd,*** described as extracted from works of Abū 'l-Wafā' al-Būzajānī (cf. *PL.* ii p. 2) and 'Abd al-Jalīl al-Sikzī [1] and divided into numerous *faṣls*: **Leyden** iii p. 156 no. 1196 (2) (foll. 4–39).

(20) ***Jadwal i sittīn*** [2]: **Rehatsek** p. 12 no. 18, p. 13 no. 19.

(21) ***Jāmāsp-nāmah*** (beg. *Sp. Īzad rā kih mā rā āfrīd chunānkih khwāst . . . a. b. chunīn gūyad Jāmāsb bandah i . . . Gushtāsb . . . kih bi-farmūd marā nigāh kardan ba-ḥāl i īn akhtarān*), on the influences of the stars and prognostications of future events: *Dharī'ah* v p. 22, **Majlis** 170 (27 foll.).

(22) [***Jāmāsp-nāmah***] ***Kitāb i Jāmāsp fī tawāli' al-anbiyā'*** (beg. *al-Ḥ. l. Hādī 'l-insān ilā tamhīd*), on the conjunctions of the planets and their influence on mankind, as illustrated by the horoscopes of the chief prophets and kings, of whom Chingiz Khān is the last mentioned by name, with an introduction containing a detailed description of the human shapes of the planets, the number of their hands and the emblems they hold: **Blochet** ii 908 (A.H. 741/1341), **Rieu** ii 461*a* (46 foll. 15th cent.).

(23) [***Jāmāsp-nāmah***] ***Nuskhah i Jāmāsp i ḥakīm,*** an astrological work containing *inter alia* horoscopes relating to the advent of Zoroaster, Moses, Alexander, Nebuchadnezzar, Jesus and (left blank) the "monarchy" of Islām: **Rehatsek** p. 20 no. 34.

(24) ***Jātakābharan :*** see ***Miftāḥ al-nujūm*** below.

(25) ***Jawāhir-nāmah,*** on astrology: *Dharī'ah* v p. 283 no. 1323 (MS. at Najaf, Khwānsārī Lib.).

(26) ***Kādisān (Kitāb i),*** (beg. *St. i gūnāgūn Pādshāhī*), astrological, by Maulawī Mīr . . . [Kir ?] mānī [?]: **Leyden** iii p. 154 no. 1191 (A.H. 1137/1724–5. 155 pp.).

(27) ***Kanz al-fawā'id fī dhikr al-qawā'id*** (beg. *Ai nām i Tu miftāḥ i dar i ganj i murād*), in a *muqaddamah* and fourteen *maqṣads*, by Malik Maḥmūd al-Karrāmī b. Malik Aḥmad al-Khwānsārī: **Cairo** p. 512 (166 foll.), **Ḥamīdiyah** 851.

[1] i.e. presumably Abū Sa'īd Aḥmad b. M. b. 'Abd al-Jalīl al-Sijzī (cf. *PL.* ii p. 39[17]).
[2] Cf. no. (45) below.

(28) ***Kāshif al-daqā'iq,*** on astrology, by Sadāsuk'h Kaul b. Kēwal Rām Kaul: **Āṣafīyah** ii p. 1702 no. 66.

(29) ***Khāṣṣ al-nujūm,*** by Khwushwaqt Rāy b. Bhūpat Rāy: **Āṣafīyah** ii p. 1700 no. 90.

(30) ***Khulāṣat al-'ulūm,*** on astrology, by Abū 'l-Ḥusain b. Maḥmūd al-Ḥusain Bukhārī: **Āṣafīyah** ii p. 1700 no. 69 (A.H. 1101/1689–90).

(31) ***Kitāb al-nujūm*** *ma'khūdh az kitāb i Jadwal i Aḥmad b. M.* [b.] *'Abd al-Jalīl i Shajarī* [1] *u Abū Ja'far i Balkhī u Abū Ma'shar i falakī*: **Āṣafīyah** ii p. 1702 no. 76 (A.H. 1113/1701–2).

(32) ***Kitāb i ābkhwur i zan u shauhar u muwāfaqat u mukhālafat i miyānah i īshān,*** on predicting the outcome of marriages by astrology: **Blochet** iv 2409 (2) (late 17th cent.).

(33) ***Kitāb i hai'at*** (beg. *Āghāz kardīm ba-farrukhī u fīrūzī u bakhtyārī u rūzgār i guzīdah padīd kardan i 'ilm i hai'at i 'ālam u aflāk . . .*), in twenty *bābs*: **Leyden** iii p. 156 no. 1195 (50 foll. N.d.).

(34) ***Kullīyāt i nujūm :*** **Āṣafīyah** ii p. 1702 (A.H. 1211/1796–7).

(35) ***Lubāb dar dānistan i usṭurlāb*** (beg. *A. b. īn risālah īst musammā ba-Lubāb d. d. i u. mushtamil bar chihil bāb . . . Bāb i awwal dar alqāb 'Ilāqah ān-ast kih*): **Browne** Pers. Cat. 327 (5), **Ethé** 2257.

(36) ***Majmū'ah i Shamsī,*** on modern astronomy, translated, according to Ethé, from the English of W. Hunter: **Ethé** 2953 (23 foll. N.d.), **Rehatsek** p. 40 no. 75.

Edition: ***Majmū'ah i shamsī.*** *The Mejmua Shemsi . . ., a summary of the Copernican system of astronomy* [compiled from European sources]. *Translated into Persian* [by Abū 'l-Khair b. Ghiyāth al-Dīn] *under the superintendence of W. Hunter.* [2] *A new edition.* **Calcutta** 1826°* (Education Press. 74 pp.).

(37) (***Manẓūmah dar hai'at***) (beg. *Shukr u minnat Khudā-yi 'ālam rā*), in several *faṣls*: **Leyden** iii p. 151 no. 1185 (44 foll. A.H. 689/1290).

[1] *Sic*, for Sijzī (see p. 39[17] *supra*).
[2] 1755–1812, Surgeon in the service of the E.I. Co., Secretary to the A.S.B. and to the College of Fort William, author of a *Dictionary, Hindoostanee and English* (Calcutta, 1808), etc. (see Buckland *Dictionary of Indian biography*, p. 211, and *D.N.B.*).

(38) (*Manẓūmah dar ittiṣālāt*), in sections varying in metre and rhyme : **Mashhad** iii, *fṣl.* 17, MSS., no. 154 (defective at both ends, beginning *Dā'irah i ittiṣālāt i qamar ba-kawākib i dīgar dar burj i Thaur.* 104 foll. Presented by Nādir Shāh).

(39) (*Manẓūmah dar nujūm*) (beg. *Chūn dawā'ir bā aqālīm i 'inān* [*sic* ?] * *Ḍabṭ shud bi-shnū masīr i akhtarān* ; end *War 'adad khwāhī zi abyātash tamām* * *Yak-hazār-ast u chil u nuh wa-'l-salām* : **Cataloghi** iii p. 316 no. 29 (2) (Bibl. Medicea Laurenziana).

(40) *Ma'rifat i 'amal bi-'l-usṭurlāb*, by 'Abd al-Raḥīm b. Aḥmad Ḥusain : **Āṣafīyah** i p. 820 no. 156.

(41) *al-Maṣābīḥ al-Sulṭānīyah fī 'l-ab'ād al-nujūmīyah wa-'l-ajrām al-basīṭah* : **Browne** Suppt. 1193 (88 foll. A.H. 1250/1834–5).

(42) *Maṭāli' al-Hind* (*muntakhab*) : **Āṣafīyah** ii p. 1704.

(43) *Maṭāli' al-nujūm* : **Mashhad** iii, *fṣl.* 17, MSS., no. 170 (defective at both ends. 22 foll.).

(44) *Maulūd-nāmah*, on horoscopes : **Rehatsek** p. 38 no. 72 (1) .

(45) *K. al-Mi'ah wa-'l-'ishrīn fī ṭarīq jadwal al-sittīn* [1] (beg. *al-Ḥ. l. R. al-'ā.*) : **Cairo** p. 513.

(46) *Miftāḥ al-nujūm*, by Abū 'l-Ḥasan Ajōd'hī : **Āṣafīyah** ii p. 1704 no. 71 (A.H. 1271/1854–5).

(47) *Miftāḥ al-nujūm* (beg. *Ba'd az ḥ. u sp. i Shīrāzah-band i Shams u Qamar*), in nine *bābs*, a translation of the (Sanskrit or Hindī ?) *Jātakābharan* : **Lahore** Univ. (A.H. 1247/ 1831. 14 foll. See *OCM.* x/3 (May 1934) p. 104).

(48) *Miqyās al-afkār li-ḍabṭ sā'āt al-nahār*, on the sundial, by M. b. Ilāhī Bakhsh 'Aẓīmābādī : **'Aẓīmābād** [i.e. Patna], [18 ?*] ('Aẓīm al-maṭābi'. 27 pp.).

(49) *Mi'rāj al-samā'* (beg. *Sh. u sp. i bīrūn az sarḥadd i ḥaṣr u qiyās Ḥakīmī rā rawā-st*), on astronomy, composed by Qāsim b. M. Ḥusain at the request of Mīrzā M. Ṭāhir majlis-nawīs and divided into two *muqaddamahs*, fifteen *maqālahs* and a *khātimah* : **Rāmpūr** (Nadhīr Aḥmad 254).

(50) *Mukhtaṣar dar bayān i 'ilm i khuṭūṭ i usṭurlāb* : see *Ṣan'at i usṭurlāb* below.

[1] Cf. no. (20) above.

(51) *Mukhtaṣar dar madkhal i nujūmī* (beg. *Sp. i bī-q. Mubdi'ī rā kih Kāna 'llāhu wa-lam yakun . . . aḍ'af al-'ibād M. b. N. b. Ḥ . . . mukhtaṣarī d. m. i n.*), elementary astrology by M. b. Nāṣir b. Ḥamzah al-'Alawī al-Rāzī : **Āyā Ṣōfyah** 2672 (5) (foll. 69–72. A.H. 689/1290. Krause p. 520).

(52) (*Mukhtaṣar dar ma'rifat i ba'ḍī az mansūbāt u ikhtiyārāt i nujūmī* (beg. *Ba'd i ḥ. i Allāh ta'ālā u na't i Rasūl bi-dān-kih īn mukhtaṣarī-st mufīd d. m. i b. az m. . . .*), in five chapters, by [?] Ḥusām al-Khaṭībī known as (*al-mushtahir*) Khiṭābī [probably only the copyist] : **Berlin** 5 (5).

(53) *Mukhtaṣar dar ma'rifat i kurah* (beg. *Bi-dān-kih īn mukhtaṣarī-st . . .*), in forty-one *bābs* : **Berlin** 326 (3).

(54) (*Mukhtaṣar dar ma'rifat i taqwīm*) (beg. *Ba'd i sp. i bī-q. Khudāwandī-rā 'azza wa-jall*), very short, in three *qisms*, by M. Sirāj : **Ethé** 2250 (5 foll. A.H. 1019/1610 (?)).

(55) *Mukhtaṣar dar ma'rifat i taqwīm* (beg. *In mukhtaṣarī-st*), in twelve chapters : **Dorn** 317 (5) (foll. 66–74).

(56) (*Mukhtaṣar dar ma'rifat i usṭurlāb*) (beg. . . . *Bi-dān-kih īn mukhtaṣarī-st d. m. i u. mushtamil bar muqaddamah u bīst bāb*), by Khiḍr-Shāh Efendī : **Dorn** p. 306 no. 317 (3) (foll. 26–55. A.H. 809/1406–7), possibly also **Ethé** 2256 (1) (A.H. 1056/ 1646), and **Berlin** 326 (1).

(57) *Mukhtaṣar dar ma'rifat i uṣṭurlāb* (beg. *al-Ḥ. l. . . . a. b. bi-dān-kih īn mukhtaṣarī-st dar ma'rifat i uṣṭurlāb*), in a *muqaddamah*, eleven *faṣls* and a *khātimah* : **Bodleian** 1507 (foll. 80*b*–87*b*. Circ. A.H. 868/1463–4).

(58) *Mukhtaṣar dar ma'rifat i uṣṭurlāb* (beg. *A. b. bi-dān-kih īn mukhtaṣarī-st d. m. i u. mushtamil bar muqaddamah u pānzdah faṣl u khātimah ammā muqaddamah ān-ast kih ajzā wai-rā* [?]) : **Āyā Ṣōfyah** 2672 (4) (foll. 65–9. A.H. 689/1290. Krause p. 526), 2617 (3) (?), **Sarāy** 3327 (5) (10 foll. A.H. 703/ 1303–4. Krause *ibid.*), possibly also **Dorn** 317 (1) (foll. 4–11).

(59) *Mukhtaṣar dar ṣan'at i kurah* (beg. *In mukhtaṣarī-st . . .*), in three unnumbered *faṣls* : **Berlin** 326 (4).

(60) *Mukhtaṣar fī ma'rifat al-taqwīm wa-'l-usṭurlāb wa-mawāqīt al-ṣalawāt al-khams wa-'ilm aḥkām al-*

nujūm, in four *qisms* and nine *bābs*, by Jamāl al-Dīn Abū Naṣr Aḥmad b. M. al-Ṭarqī [1] : **Leyden** iii p. 147 no. 1176 (30 foll.).

(61) ***Nujūm al-'ulūm***, an anonymous work on astronomy, astrology, talismans, magic, etc. : **A. Chester Beatty** (A.H. 978/1570–1. See *Rūpam*, Calcutta 1927, p. 4).

(62) ***Qawā'id i brik'h phal*** [spelling ?] : **Lahore** Univ. (A.H. 1229/1814. *OCM*. x/3 (May 1934) p. 105 ult.).

(63) (***Qawā'id i tawārīkh i mashhūrah***) (beg. *Dhikr i tārīkh i Hijrī. Bi-dān-kih 'Arab rā*), a short tract on the Zoroastrian ("Qadmy Yazdajardy"), Alexandrine, Faṣlī and various Hindu eras : **Rehatsek** p. 34 no. 64 (4), **Ross and Browne** 256 (4) (transcribed from the preceding MS. in 1281/1864).

(64) ***Qirānāt i Muḥammad i Bakrānī*** : see ***Tatimmah*** . . . below (no. 123).

(65) (***Risālah dar 'amal i rub' i mujaiyab***), in fifteen *bābs* : **Dresden** 23 (4) (foll. 12–28).

(66) ***Risālah dar 'amal i rub' i mujaiyab*** (beg. *al-Ḥ. l. . . . īn risālah īst dar ma'rifat i 'amal i rub' i mujaiyab kih ān-rā rub' al-dastūr khwānand*), anonymous, in seventy short *faṣls* : **Ivanow** Curzon 578 (A.H. 1168/1755).

(67) ***Risālah dar a'māl i rub' i mujaiyab*** (beg. (Bkp. MS.) *Ḥ. i bī-nihāyat 'Alīmī rā u th. i bī-ghāyat Ḥakīmī rā kih rub' i maskūn ba-'alam i 'ilm i 'ulamā u ḥikmat i ḥukamā*), a tract on the quadrant, by Nūr [al-Dīn b.] Sirāj [al-Dīn], in a *muqaddamah*, nineteen *bābs* and a *khātimah* : **Bānkipūr** xvii 1649 (defective. Probably A.H.1051/1641–2), **Rieu** ii 827*b* (A.H.1215/1801), and probably also, in spite of differences, **Bodleian** 1545 (4) (*Risālah i rub'īyah*, apparently anonymous, in twenty-one *bābs* (or twenty-two according to the preface), beginning *Ḥ. i bī-ḥ. mar 'Alīmī rā kih rub' i maskūn musharraf gardānīdah ba-'ilm i 'ulamā u ḥikmat i ḥukamā*. N.d.).

(68) ***Risālah dar a'māl i rub' i mujaiyab*** : **Peshawar** 1724 (4).

(69) (***Risālah dar bayān i ittiṣāl i kawākib***) (beg. *Faṣl d. b. i i. i k.* : *Qirān i Mushtarī bā Zuḥal*) : **Cairo** p. 513.

[1] Presumably from Ṭarq "*wa-hiya qaryah kabīrah mithl al-bulaidah min Iṣbahān 'alā 'ishrīn farsakhan minhā*" (Sam'ānī fol. 370*a*, l. 4 from foot. Cf. *Lubb al-Lubāb* p. 168).

(70) (***Risālah dar hai'at***), by Abū 'l-Fatḥ b. Abī 'l-Naṣr al-Sa'īdī, dedicated to Amīr Jalāl al-Dīn Bāyazīd and divided into a *muqaddamah*, six *ṭabaqahs* and a *khātimah* : **Lahore** Panjāb Univ. (A.H. 1279/1862–3. See *OCM*. x/3 (May 1934) p. 104).

(71) (***Risālah dar hai'at***), by Ḥusain b. 'Aẓīm b. Ḥusain al-Iṣfahānī : **Āṣafīyah** i p. 814 no. 219.

(72) (***Risālah dar hai'at***), by M. Qāsim munajjim : **Princeton** 439 (vol. i only. N.d.).

(73) (***Risālah dar hai'at***), in two *maqālahs*, of which the first contains fifteen *faṣls* or *bābs* (? "sectiones") and the second twelve : **Leyden** iii p. 151 no. 1186 (acephalous. 28 foll. A.H. 883/1478–9. Cf. Leyden v p. 245).

(74) (***Risālah dar hai'at***) (beg. *Sh. u sp. u ḥ. i bī-q. mar Ṣāni'ī rā kih Naqqāsh*), in a *muqaddamah* and three *bābs*, apparently the work ascribed to Bīrjandī in Bodleian 1541 (cf. p. 82 *supra*) : **Lahore** Univ. (A.H. 1205/1790–1. 40 foll. *OCM*. x/3 (May 1934) p. 105).

(75) ***Risālah dar hai'at*** (beg. *al-Ḥ. li-walīyihi*),[1] in a *muqaddamah*, three *bābs* ((1) *dar ma'rifat i hai'at u shumārah i aflāk*, (2) *dar ma'rifat i usṭurlāb*, (3) *dar shināsā'ī i hai'at i zamīn*) and a *khātimah* (*dar ma'rifat i qiblah u ikhtiyārāt*) : **Mashhad** iii, *fṣl*. 17, MSS., no. 16.

(76) (***Risālah dar hai'at***), without preface, in a *muqaddamah* (geometry and arithmetic), two *maqālahs* ((1) astronomy, (2) geography) and a *khātimah* (sidereal distances), by M. Yūsuf b. Ḥusain Khān : **Blochet** iv 2332 (1) (51 foll. A.H. 1117/1705).

(77) ***Risālah dar hai'at*** (beg. *Bāb i awwal dar ṣifat i kurah u dawā'ir u rusūm . . .*), in thirty-four short *bābs* without preface : **Bodleian** 1545 (2) (foll. 78–80).

(78) ***Risālah dar hailājāt u kadkhudāh*** [2] ***u 'aṭīyah i 'umr*** : **Blochet** ii 784 (4) (16th cent.). For similar tracts see **Leyden** iii p. 155 no. 1192, p. 158 no. 1196 (12) (f).

[1] Possibly by 'Abd al-'Alī Bīrjandī according to the catalogue, but this seems improbable.

[2] For the *hailāj* and the *kadkhudāh*, the two stars which determine respectively a child's fortune (*rizq*) and the length of his life, see A. von Kremer's *Beiträge zur arabischen Lexicographie* under the two words and al-Khafājī's *Shifā' al-'alīl* as well as Krause p. 469 (5) ; *Chahār maqālah* trans. pp. 132–4, 164–7.

(79) ***(Risālah dar 'ilm i nujūm)*** (beg. *Ḥ. i 'alā 'l-iṭlāq u th. yi ba-istiḥqāq Āfrīdgārī rā kih az wujūd i faiyāḍ*), on the signs of the Zodiac and similar matters by an anonymous author who mentions the three great masters Khwājah Ẓahīr . . . al-Dīn 'Alī, Khwājah Naṣīr . . . al-Dīn Muẓaffar and Khwājah Sharaf . . . al-Dīn 'Abd al-Salām: **Bodleian** 1544 (1) (defective at end. 27 foll.).

(80) ***(Risālah dar 'ilm i nujūm)*** (beg. *Ḥ. u sp. i bī-'add Khudāy-rā sazad kih ṣafā'iḥ i ṣaḥā'if*), astrology in a *muqaddamah*, three *bābs* and a *khātimah*, by Isḥāq i munajjim b. Yūsuf i ṭabīb: **Bodleian** 1548 (foll. 48–58).

(81) ***(Risālah dar 'ilm i nujūm)***, without preface or author's name, in ten *bābs* ((1) *dar dānistan i qawā'id i 'ilm i taksīr*, (2) *dar dānistan i khānahā-yi sitāragān*, and so on): **Edinburgh** 260 (58 foll. Circ. A.H. 1108/1696).

(82) ***Risālah dar ma'rifat i ālāt i raṣad u usṭurlāb wa-ghairah*** (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. bi-'l-yumn wa-'l-iqbāl chūn az risālah i* . . . [blank space] *fārigh shudam*), in a *muqaddamah* and three *maqālahs* containing respectively seventeen, five and four *bābs*; Ḥ. Kh. iii p. 365[9], **Berlin** 333(80 foll.), 326 (5) (breaks off in *Bāb* 2 of *Maqālah* i). For a *Sharḥ i Risālah i ālāt i raṣadīyah* see no. (113) below.

(83) ***Risālah dar ma'rifat i a'māl i rub' i muqanṭar*** (beg. *al-Ḥ. l. R. al-'ā.*), in a *muqaddamah*, ten *bābs* and a *khātimah*, by Ḥasan [b. ?] Muḥammad: **Mashhad** iii, *fṣl.* 17, MSS., no. 89 (12 foll.).

(84) ***(Risālah dar ma'rifat i kurah)*** (beg. *al-Ḥ. l. R. al-'ā. . . . Faṣl i awwal dar ma'rifat i 'amal bar kurah kardan*), in twenty-six short *faṣls*: **Bānkīpūr** Suppt. ii 2324 (11 foll. 17th cent.).

(85) ***Risālah dar ma'rifat i kurah*** (*al-Ḥ. l. R. al-'ā. . . . Bi-dān-kih īn kitābī-st dar ma'rifat i kurah kih har kih bar-īn 'amal wāqif shawad az usṭurlāb mustaghnī gardad*), in thirty *bābs*: **Lahore** Univ. (21 foll. See *OCM*. x/3 p. 102), **Madrās** ii 637 (43 pp.).

(86) ***Risālah dar ma'rifat i usṭurlāb*** (beg. *Chunīn gūyad Khwājah i Imām . . . Tāj . . . al-Dīn . . . Abū Fatḥ . . . Ḥaidar b. al-Ḥusain . . . khwāstam kih andar bāb i ma'rifat i usṭurlāb*

sukhan i chand yād kunam), in nine *faṣls*, by Abū 'l-Fatḥ Ḥaidar b. al-Ḥusain al-Iklīlī al-Ghaznawī commonly called 'Irāqī: **Bodleian** 1509 (n.d.).

(87) ***(Risālah dar ma'rifat i usṭurlāb*** (beg. *al-Ḥ. l. R. al-'ā.*), composed by M. b. 'Alī al-Mūsawī at the request of Amīr i Sifah-sālār i ajall Saiyid i walī al-ni'am Fakhr al-Dīn Jamāl al-Islām and divided into two *qisms*, the first in thirty-two short *bābs*, the second in forty: **Bānkīpūr** Suppt. ii 2325 (breaks off in *Bāb* 36. 17th cent.).

(88) ***(Risālah dar ma'rifat i usṭurlāb)*** (beg. *Ḥ. i bī-ḥ. u th. i bī-'add Qādirī-rā kih ba-badā'i' i fiṭrat*), in one hundred *bābs*, by Nūr Allāh b. M. Ḥasanī Shūshtarī: **Bānkīpūr** xi 1059 (84 foll. 19th cent.), 1060 (50 foll. 19th cent.).

(89) ***(Risālah dar taqwīm)***, by 'Abd al-Ghaffār Rūdmālī, in a *muqaddamah* and two *bābs*: **Browne** Suppt. 1494 (1) (8 foll. A.H. 1064/1654).

(90) ***(Risālah dar ṭawāli')*** (beg. . . . *dalīl buwad kih 'azīz al-nafs u girāmī u nīk-bakht*): **Ivanow** 1492 (2) (foll. 21–36. A.H. 962/1555).

(91) ***(Risālah fī ḥarakat al-iltifāf wa-ma'dil al-masīr wa-kaifīyat 'urūḍ al-kawākib)***, by an anonymous author who mentions at the beginning the astronomers Abū 'Alī al-Nasawī and Abū 'Ubaid al-Jūzajānī [1]: **Leyden** iii p. 146 no.1174 (11 pp.).

(92) ***Risālah i jōtish***,[2] by Munshī Bansī Rām: **Lahore** Panjāb Univ. (A.H. 1229/1814. See *OCM*. x/3 p. 105).

(93) ***Risālah i ma'rifat i a'māl i rub' i mujaiyab***, by 'Aṭā' Allāh Qārī: **Āṣafīyah** i p. 810 no. 72 (A.H. 1259/1843), p. 812 no. 136, possibly also **Berlin** 335 (in 15 or 16 *faṣls*. Author said to be Khwājah 'A. A. al-munajjim. Foll. 36–55).

(94) ***Risālah i ma'rifat i taqwīm i tāmm***: **Āṣafīyah** i p. 812 no. 175 (A.H. 1023/1614).

(95) ***Risālah i nujūm***, by S. 'Abd al-'Azīz b. 'Uthmān al-Faiḍ: **Āṣafīyah** ii p. 1700 no. 44.

(96) ***(Risālah i nujūm)***, by Bīrbal[3]: **Āṣafīyah** ii p. 1700 no. 50.

[1] One of Ibn Sīnā's pupils: see Brockelmann *Sptbd.* i p. 828; *PL.* ii p. 3.
[2] = astronomy, astrology (Hindī).
[3] A Hindu name.

(97) ***Risālah i nujūm,*** by Jamāl al-Dīn 'Abbāsī : **Āṣafīyah** ii p. 1700 no. 73.

(98) ***Risālah i rub'īyah :*** see ***Risālah dar a'māl i rub' i mujaiyab*** (no. (67) above).

(99) ***Risālah i sa'd u naḥs :*** see ***Tawakkul-nāmah i haftah*** below.

(100) ***Risālah i samt i qiblah,*** by Sh. 'Abd Allāh : **Āṣafīyah** ii p. 1118 no. 59 (under Fiqh i Ḥanafī).

(101) (***Risālah i samt i qiblah***) (beg. *Ḥ. i bisyār u th. i bī-shumār mar ḥaḍrat i Malikī rā kih asbāb*), on the *ṣan'ah i kurah*, etc., in unnumbered *faṣls*, by 'Alī al-Jafrī al-Rūmī al-Ḥasanī : **Berlin** 326 (2).

(102) (***Risālah i samt i qiblah***) (beg. *al-Ḥ. l. wa-'l-ṣ. . . . a. b. īn bāb-ast dar 'ilm i adillah i qiblah*), in seven *faṣls* : **Berlin** 3 (3) (1 fol. Old).

(103) (***Risālah i samt i qiblah***) (beg. *Dar ma'rifat i jihat i qiblah. Bi-bāyad dānist kih ṭūl i Makkah az Jazā'ir i Khālidāt*), with a diagram for Yazd : **Blochet** ii 772 (6) (early 17th cent.).

(104) ***Risālah i samt i qiblah*** (beg. *Ḥ. i bī-ḥ. u ghāyat u sp. i bī-q. u nihāyat*) : **Ivanow** Curzon 576 (5 foll. A.H. 1005/1597 (?)).

(105) ***Risālah i taqwīm*** (beg. *Ḥ. i bī-ḥ. Ma'būdī rā 'aẓumat kibriyā'uhu rasad*), in twelve sections and a *khātimah* : **Būhār** 220 fol. 424 sqq. (17th cent.).

(106) ***Risālah i taqwīm*** (beg. *In risālah īst dar dānistan i taqwīm mushtamil bar shānzdah bāb*) : **Vatican** Pers. 67 (14 foll. 17th cent. Rossi p. 90).

(107) ***Risālah i tashrīḥ i shafaq i ṣubḥ,*** by Shāh Yūsuf Ḥusain Makkī Qādirī : **Āṣafīyah** ii p. 1700.

(108) ***Sa'ādat-nāmah,*** on astrology, in twelve *bābs* : **Blochet** iv 2406 fol. 72 sqq. (A.H. 1041/1632).

(109) ***Ṣad bāb dar usṭurlāb*** (beg. *al-Ḥ. l. . . . a. b. īn mukhtaṣarī-st mushtamil bar ṣad bāb*) : **Ivanow** 1500 (4) (late 18th cent.), **Āṣafīyah** i p. 818 no. 114.

(110) *K. i* ***Ṣan'at al-usṭurlāb*** (beg. *al-Ḥ. l. . . . In kitābī ast mukhtaṣar dar bayān i 'ilm i khuṭūṭ i usṭurlāb*), by Abū 'l-Futūḥ As'ad b. Abī 'l-Faḍā'il b. Khālid al-'Ijlī,[1] who seems to have lived in Iṣfahān and who wrote also a Persian work mentioned in Taeschner's *Futuwwa-Studien* (*Islamica* v (1932) p. 313) : **Istānbūl** Sarāy 3483 (20) (10 foll. 8th/14th or 9th/15th cent. Krause p. 515), possibly also **Leyden** iii p. 151 no. 1184 (*M. d. b. i 'i. i kh. i u.* Author's name not mentioned. 8 foll. A.H. 676/1277–8).

(111) ***Sarīrah i jānī,*** an astrological work on the selection of propitious days abridged from "a Sanskrit book called *Sulub Shaster*" [*Śilpa-śāstra* ?] : **Rehatsek** p. 19 no. 33 (3).

(112) ***Sham' al-yaqīn*** (*muntakhab*) : **Āṣafīyah** ii p. 1702.

(113) ***Sharḥ i Risālah i ālāt i raṣadīyah*** : **Āṣafīyah** i p. 816 no. 129 (A.H. 1033/1623–4).

(114) ***Sharḥ i Risālah i rub' i mujaiyab*** : **Āṣafīyah** i p. 816 no. 116.

(115) ***Sī bāb dar ma'rifat i usṭurlāb*** (beg. *Bi-dān-kih ba-zabān i Yūnānī tarāzū rā 'sṭr gūyand*) : **Kapūrt'halah** (see *OCM*. iii/4 (Aug. 1927) p. 6).

(116) ***Sī faṣl dar 'ilm i nujūm,*** stated in the MS. to be by Khwājah Naṣīr al-Dīn Ṭūsī, probably through confusion with that author's *Sī faṣl dar ma'rifat i taqwīm* (see *PL.* ii p. 57) : **Ethé** 2254 (1) (acephalous. 33 foll. A.H. 1004/1596).

(117) ***Tabṣirat al-ikhwān*** (beg. *Sp. i gardūn-asās i falak-kiryās* [insert *Malik i kibriyā'ī* ?] *rā kih mashā'il i anjum*), on astronomy, etc., in twelve *mir'āts* : **Tashkent** Acad. i 523 (61 foll. A.H. 1195/1781).

(118) ***Ṭāli'-nāmah*** : **Āṣafīyah** ii p. 1702, nos. 96, 94, 85.

(119) ***Ṭāli'-nāmah i zanān,*** on the influence of the signs of the Zodiac on the character of women : **Blochet** iv 2410.

(120) (***Tanjīm***) (beg. *Ḥ. u th. mar Khudāwand u Āfrīdah-gār* [*sic*] *rā sh. u sp. Khāliq i Lail u Nahār rā*), on Indian astrology and magic : **Ethé** 2269 (much damaged. 91 foll.).

(121) ***Taqwīm i bāstānī,*** the opinions of certain eminent Parsees of Bombay on the adoption by the Persian Government of the old Parsee calendar : **Bombay** 1926* (British India Press. 16 pp.).

(122) ***Tashrīḥ dar pargār*** (beg. *Sh. u sp. i bī-q. Khāliqī-rā kih pargār i āfrīnish i falak i dawwār*), by an author whose name has been erased (possibly Qāsim 'Alī Qā'inī : see *PL.* ii p.

[1] al-'Aḡalī according to Krause.

90, where some other MSS., apparently of this work, are mentioned): *Dharī'ah* iv p. 188, **Mashhad** iii, *fṣl.* 17, MSS., no. 39 (154 foll. A.H. 1067/1656–7).

(123) *Tatimmah i Qirānāt i Muḥammad i Bakrānī* (beg. *al-Ḥ. l. R. al-ʿā. . . . a. b. īn risālah Tatimmah . . . ast*), on conjunctions in the years 860/1455 to 1080/1669 (so Bkp. cat.), or in "806, 807, 810, 827, 847, 849, etc." (so Blochet): **Blochet** ii 784 (3) (16th cent.), **Bānkīpūr** xi 1054 (7 foll. 17th cent.).

(124) *Tawakkul-nāmah i haftah*, or *Risālah i saʿd u naḥs* (beg. *Mī bāyad kih har kārī*): **Madrās** i 255 (f) (6 pp.).

(125) *Ṭawāliʿ i mawālīd al-insān*, in twenty-two chapters: **Cataloghi** p. 316 no. 29 (3) (foll. 116–32. Bibl. Medicea Laurenziana).

(126) (*Ṭawāliʿ i mīlādī*) (beg. *al-Ḥ. l. R. al-ʿā.*): **Mashhad** iii, *fṣl.* 17, no. 135 (28 foll. Presented in 1166/1753).

(127) *Tuḥfat al-ʿawārif*, elementary astrology, in verse (at any rate as regards Blochet iv 2159 (5)), said to have been composed by Buzurjmihr at the instance of Khusrau Anūshirwān for the guidance of his son Hurmuz: **Blochet** iv 2159 (5) (17th cent.), 2408 (2) (A.H. 1145/1732).

An untitled astrological work in prose ascribed to Buzurjmihr is **Rosen** Institut 108 (5) (beg. *al-Ḥ. l. R. al-ʿā. wa-'l-ʿāqibatu . . . a. b. īn risālah dar bāb i risālah [sic] i ṭāliʿ i bīmārān az taṣnīf [sic lege] i Khwājah Abūzurjmihr i ḥakīm farmūd bāyad kih nām i ū u nām i mādar i ū ba-ḥisāb i abjad bi-gīrad*).

(128) *Tuḥfat al-ustād* [*sic*, for *al-ustādh*] (beg. *Ḥ. mar Maḥmūdī rā-st kih maḥāmid*), directions for finding the *qiblah*, by Abū 'l-Qāsim, known as (*al-mashhūr bi-*) Buqrāṭ, Samarqandī, who dedicated the work to his teacher Yūsuf Qarābāghī: **Bombay** Univ. p. 260 no. 181 (foll. 71–7. Autograph, written at Kābul *dar sāl i hazār u sāl* [*sic* ?] *u nuh*).

(129) *Zā'ichah-nāmah*, by Kirpā-Rām K'hatrī [1]: **Lahore** Panjāb Univ. (A.H. 1247/1831. See *OCM*. x/3 p. 105).

(130) *Zīj*, an unidentified fragment: **Gotha** Arab. cat. v p. 499 no. 38* (31 foll.).

[1] K'hatrī is the Hindī form of the Sanskrit Kshatriya, the name of the second (the military) caste among the Hindus.

(131) *Zīj i manẓūm* (beg. *Ḥamd bi-gūyam bī-ʿadad mar Khāliq i jinn u bashar*): **Cairo** p. 528.

(132) *Zīj i ṭailasān*: **Leyden** iii p. 147 no. 1175 (defective. 7 foll. Circ. A.H. 610/1213–14).

D. GEOGRAPHY, ETC.

[Some of the works already mentioned under History (*PL.* i pp. 61–780, 1185–8, 1229–1334), especially those dealing with particular provinces or towns (e.g. pp. 348–66, 650–780, 1291–1300, 1323–34), and under Biography (*PL.* i pp. 781–1185, 1334–55), especially Biography: Ambassadors (*PL.* i pp. 1066–71), Biography: Places (*PL.* i pp. 1111–26, 1352–3) and Biography: Travellers . . . (*PL.* i pp. 1138–62, 1354–5), contain geographical information, and some of those recorded under Astronomy and Astrology (*PL.* ii p. 35 onwards) are also in part cosmographical or geographical. A few of the more important are referred to again briefly in the pages that follow.]

Wilber = *Recent Persian contributions to the historical geography of Iran.* [*By*] *Donald N. Wilber* (in *Archaeologica orientalia in memoriam Ernst Herzfeld*, New York 1952, pp. 267–78).

179. Abū Zaid Aḥmad b. Sahl **al-Balkhī**, born about 235/849–50 at Shāmistiyān, a village near Balkh, studied at Baghdād under Yaʿqūb b. Isḥāq al-Kindī (for whom see *Ency. Isl.* under Kindī; Brockelmann i 209, *Sptbd.* i 372–4; etc.), and died, probably at his birthplace, in 322/934 (see *Fihrist* (Cairo 1348) pp. 198–9; *Irshād al-arīb* i pp. 141–52; de Goeje *Die Istakhrī-Balkhī Frage* (in *ZDMG.* 25 (1871) pp. 42–58), pp. 53–6; *Ency. Isl.* under Balkhī (Huart); *Ḥudūd al-ʿālam*, tr. Minorsky, pp. 15–18; Brockelmann i p. 229, *Sptbd.* i p. 408; etc.). His works, said to have been sixty in number and doubtless all in Arabic, included a work on geography entitled probably *Ṣuwar al-aqālīm* and composed apparently in 308/920–1 or 309/921–2 (see *ZDMG.* 25 (1871) p. 49). This work seems to be lost in its original form, but a second and much enlarged edition is preserved (according to the conclusion reached by de Goeje) in the *Masālik al-mamālik*

written between 318/930 and 321/933 by Abū Isḥāq Ibrāhīm b. M. al-Fārisī **al-Iṣṭakhrī**, concerning whom no biographical details are known.

Masālik al-mamālik (beg. *al-Ḥ. l. Mubdi' al-Ni'am wa-Walī al-Ḥamd . . . a. b. fa'innī dhakartu fī kitābī hādhā aqālīm al-arḍ 'alā 'l-mamālik*), an Arabic geography: for MSS. and editions see Brockelmann i p. 229, *Sptbd.* i p. 408; etc.

Persian translations, abridgments, or adaptations: (1) *Tarjamat al-Masālik wa-'l-mamālik* [1] (beg. *al-Ḥ. l. Mubdi' al-Ni'am wa-Walī al-Ḥamd . . . a. b. ch. g. khudāwand i sukhan kih murād i mā*): Ḥ. Kh. v p. 509, **Blochet** i 654 (defective at both ends. Early 16th cent.), 655–6 (both 18th cent.), **Rawān Kōshkü** 1646 (A.H. 1075/1664–5. 20 maps. See Ritter in *Der Islam* xix/1–2 (1930) p. 56), **Āyā Ṣōfyah** 3156 (n.d. See Ritter *ibid.*), **Leningrad** Acad. i (Miklukho-Maklai) pp. 12–13 nos. 1 (A.H. 1164/1751), 2 (very defective. Early 19th cent.), **Ethé** 707 (old, but defective), **Eton** 55, **Flügel** ii 1271.

English translation [2] (and, in Appendix, No. 1, pp. 283–7, the original Persian of a few passages): *Kitāb i Masālik u mamālik taṣnīf i Ibn i Ḥauqal. The Oriental Geography of Ebn Haukal . . . Translated from a Manuscript in his own Possession,*[3] *collated with one preserved in the Library of Eton College, by Sir William Ouseley* [4] . . . **London** 1800°*.

Maps: K. Miller *Mappae arabicae*, i–v, Stuttgart 1926–31.

(2) *Dībāchah* (beg. *Hazārān ḥ. u th. u sh. u sp. Khudāy-rā*), "a somewhat abridged but otherwise rather close translation" (Rieu) undertaken at the command of Abū 'l-Mafākhir 'Alī Khwājah b. M., Amīr of Jand, near Bukhārā, [at some date subsequent to 616/1219, when Jand was taken by Jūchī Khān and placed under the rule of 'Alī Khwājah] by an anonymous writer [1] who supposed the original to be the *Ashkāl i 'ālam* of Jaihānī [2]: **Rieu** i 415 b (lacunae. 19 maps. Baghdād, A.H. 1251/1835–6), 417 b (same lacunae. 19 maps. Kābul, A.H. 1256/1840).

(3) *Ṣuwar al-buldān* (?) (beg. *Sh. u sp. i bī-ḥ. u iḥṣā Khudāwandī rā*), a translation made by M. b. As'ad b. 'Abd Allāh [3] at the command of the Sulṭān i a'ẓam . . . Qazān b. al-Amīr al-Kabīr . . . Tūkultimūr: **Bodleian** 396 (autograph, A.H. 670/1272(?). Ouseley 373, acquired at Shīrāz in September 1811).

(4) [*Tarjamah i*] *Masālik al-mamālik* [4] (beg. *al-Ḥ. l. 'l. kh. al-samāwāt wa-'l-araḍīn . . . a. b. ch. g. jāmi' i īn ṣuwar kih chūn 'umrī ba-siyāhat u safar gudharānīdam* [5]): **Gotha** 36 (120 foll., of which 67 are fragments of an ornate MS., the rest, including the first seven, being supplies dated 1014/1606. 20 maps. Cf. *ZDMG.* 25 (1871) p. 52).

Extracts: J. G. L. Kosegarten *De Mohammede Ebn Batuta . . . ejusque itineribus commentatio . . .*, Jena 1818°*, p. 28 sqq.

(5) MSS. unidentified: **Browne** Coll. K. 1 (*Ṣuwar al-aqālīm*, defective at both ends), **Browne** Suppt. 839 (*Ṣ. al-a.* A.H. 1083/1672–3), **Leningrad** Univ. nos. 149, 281 (Salemann-Rosen p. 19), **Mashhad** iii, *fṣl.* 17, MSS., no. 178 (*Masālik u mamālik*, defective at both ends, beg. . . . *Islām mulk i Chīn ast* and ending *u dar īn ḥudūd chunīn kūh-hā dīgar nīst.* Described as composed after 308 and before 322 but as containing in the notice of Qazwīn a reference to 898 as the current year), **Tashkent** Acad. i 691 (*M. al-m.* Defective at end. 17th cent.).

[1] This title is given, ostensibly at least in the translator's own words, at the end of Flügel ii 1271. The colophon of that MS. describes it as a work of Naṣīr al-Dīn Ṭūsī. According to the colophon of the Leningrad Acad. MS. C 610 (Miklukho-Maklai i 1) the translator was Abū 'l-Maḥāsin M. b. Ṣā'id (or Sa'd, or Sa'īd) b. M. Nakhchuwānī known as Ibn i Sāwajī [who in the time of Shāh 'Abbās (A.H. 985–1038/1587–1629) translated the magical work *Ḥall al-mushkilāt* (see Ibn Sīnā *Kunūz al-mu'azzimīn*, Tihrān A.H.S. 1331, editor's introduction, p. 12, Edwards col. 684 (Ṭamṭam), *Dharī'ah* vii p. 74, and, for other translations, Edwards col. 133 (Āṣaf), Ethé 2804 (2))].

[2] Beg.: Praise be to God, the origin of all good! and may the blessing of God be on Mohammed, the Prince of Prophets! Thus says the author of the work: "My design . . ."

[3] 212 pp., lacking the last leaf and purchased "about three years ago": see Ouseley's trans. pp. iii ult., 281. This MS. is not among the Ouseley MSS. in the Bodleian, which are the collection of Sir William Ouseley's brother, Sir Gore Ouseley (1770–1844: see *DNB.* and Buckland's *Dictionary of Indian biography* p. 324).

[4] 1767–1842: see the *DNB.*

[1] Apparently called 'Alī b. 'Abd al-Salām in a clumsily worded subscription in the later of the two MSS. described by Rieu.

[2] For Jaihānī see *A false Jaihānī* by V. Minorsky in *BSOAS* xiii/1 (1949) pp. 89–96, and the authorities there cited.

[3] i.e. evidently M. b. As. b. 'A. A. Ḥanafī Tustarī, for whom see *PL.* i pp. 162, 1250[22].

[4] So in the preface.

[5] Cf. Iṣṭakhrī, ed. de Goeje, p. 2 n.b, where 8½ lines are quoted from the beginning.

180. **'Abd al-Raḥmān** b. 'Umar *al-shahīr bi-* Abī 'l-Ḥusain **al-Ṣūfī,** given in the Cairo catalogue as the author of the *'Ajā'ib al-makhlūqāt* described below, is presumably identical with the author of the *Ṣuwar al-kawākib* (*PL.* ii p. 41), but whether he is really the author of this *'Ajā'ib al-makhlūqāt* and whether that is the correct title are matters for further investigation.

'Ajā'ib al-makhlūqāt (beg. *Sp. u st. az 'adad u ḥisāb afzūn*) : **Cairo** p. 506 (A.H. 1043/1633. 138 foll. PICTURES).

181. The *Ḥudūd al-'ālam* was begun in 372/982–3 during the reign of Abū 'l-Ḥārith M. b. Aḥmad, the Farīghūnid ruler of Gūzgān or Gūzgānān (Jūzajān or Jūzajānān), by an author who does not mention his name.

Ḥudūd al-'ālam (beg. *Sp. Khudāy i Tuwānā* [*-yi*] *Jāwīd rā*), a manual of geography: **Leningrad** Acad. i (Miklukho-Maklai) 3 (dated 656/1258 and containing also (1) the *Jahān-nāmah* of M. b. Najīb Bakrān, (2) a short treatise on music by M. b. Maḥmūd b. M. Nīshāpūrī, (3) Fakhr al-Dīn al-Rāzī's *Jāmi' al-'ulūm*. Formerly in the possession of Major-General A. G. Toumansky).

Editions: (1) *Ḥudūd al-'ālem. Rukopis' Tumanskogo. S vvedeniem i ukazatelem V. Bartol'da* [a facsimile with introduction and index by W. Barthold], **Leningrad** 1930*.

(2) *Gāh-nāmah i 1314 ta'līf i Saiyid Jalāl al-Dīn i Ṭihrānī ḥāwī i kitāb i Ḥudūd al-'ālam min al-mashriq ilā 'l-maghrib kih ba-sāl i 372 Hijrī i Qamarī ta'līf shudah u jild i siwwum i Tārīkh i jahān-gushāy i Juwainī ḥāwī i tārīkh i Malāḥidah*, **Ṭihrān** 1352/1933‡.

English translation: *Ḥudūd al-'ālam, "The regions of the world," a Persian geography . . . translated and explained by V. Minorsky. With the preface by V. V. Barthold († 1930) translated from the Russian* . . . **London** 1937‡ (Gibb Memorial Series, N.S. xi).

Addenda: *Addenda to the Ḥudūd al-'Ālam. By V. Minorsky* (in *BSOAS.* xvii/2 (1955) pp. 250–70).

182. For the *Fārs-nāmah*, a history and geography of Fārs written by Ibn al-Balkhī at the command of Ghiyāth al-Dīn

Muḥammad the Saljūqid (A.H. 498–511/1104–17), see *PL.* i, pp. 350–1.

183. The author who wished to perpetuate his memory[1] by writing the *'Ajā'ib al-makhlūqāt wa-gharā'ib al-maujūdāt*,[2] but whose name seems to be absent from the preface in all MSS. hitherto described, includes in his description of Hamadān a passage (quoted in the Būhār cat., p. 71), which implies that he was born and lived in that town. Some passages from his work are quoted in the *'Ajā'ib al-dunyā* (cf. p. 124 *infra*) as from the *'Ajā'ib al-makhlūqāt* of **Najīb Hamadānī** (see Leningrad Acad. i (Miklukho-Maklai) p. 24^{5-13}, where it is stated that in both works the passages do in fact agree). Ḥ. Kh., who gives the date of composition as 555, calls the author M. b. Maḥmūd b. Aḥmad al-Ṭūsī al-Salmānī and in the Browne MS. (but presumably not in the text) the work is "ascribed to" M. b. Maḥmūd b. Aḥmad "aṭ-Ṭírí (? aṭ-Ṭabarí)"[3] al-Salmānī.

'Ajā'ib al-makhlūqāt wa-gharā'ib al-maujūdāt, a cosmography dedicated to the [Saljūqid] Sulṭān Ṭughril b. Arslān b. Ṭughril, who reigned from 571/1175 to 590/1193, divided into ten *rukns* (according to Browne, (1) angels, spirits and celestial bodies, (2) fire, meteors, lightning, rainbows and winds, (3) the earth, waters and mountains, (4) notable cities, countries and buildings, (5) trees, (6) talismans, buried treasures, and the tombs of famous kings and prophets, (7) the psychology, vanity and races of man, prophetic miracles, the natural sciences, especially alchemy and medicine, predestination and the resurrection, (8) the Jinn, and various diabolic creatures, (9) wonderful birds, (10) wonderful beasts and reptiles, concluding with an account of seventy-two *dīvs* or demons and the talismans appropriate to each)[4] and preserved in MSS. of which the opening words and the style do not always agree: Ḥ. Kh. iv p. 188 (beg.

[1] Gotha 35 fol. 1b: *u nām i muṣannif ba-d-ān bāqī bi-mānad.*
[2] The same title as that chosen in the next century by Qazwīnī.
[3] Possibly al-Ṭabarsī (or al-Ṭabrisī: cf. *PL.* i p. 1252^{22}).
[4] The headings ((1) *fī 'ajā'ib al-ajrām al-'ulwiyah*, (2) *fī 'l-'ajā'ib al-ḥādithah bain al-samā' wa-'l-arḍ*; etc.) are given in the Berlin cat. p. 366 and in the Vienna cat. ii p. 514, and more fully in Persian from the preface in the Gotha cat. pp. 59–60.

Ḥ. i bī-ḥ. Khāliq[ī] rā kih), **Berlin** 344* (p. 1058) (beg. *Sp. mar Khudāyī rā kih mā rā ba-ma'rifat i khwud bīnā gardānīd u mā rā az qaṭrah i āb padīd āward.* A.H. 685/1286 in part (fol. 166, end of *Rukn* 4, to fol. 261, end of work)), 344 (beg. *al-Ḥ. l. R. al-'Ā. . . . Sp. mar Āfrīdgār i 'Ālam rā kih kāffah i maujūdāt bar ḥasab i irādat i khwīsh bi-y-āfrīd.* A.H. 931/1525. PICTURES), **Blochet** ii 814 (A.H. 790/1388. PICTURES described in *Revue des bibliothèques*, 1898, p. 142), **Flügel** ii 1446 (beg. *Sp. . . . gardānīd*, as in Berlin 344*. A.H. 835/1431), **Cairo** p. 505 (beg. as in Ḥ. Kh. A.H. 975/1567–8. PICTURES), **Būhār** 97 (beg. *Sp. . . . padīd āward*, as in Berlin 344*. A.H. 1025/1616 ? PICTURES), **Browne** Coll. K. 6 (beg. *Ḥ. u sp. Khudāy rā kih ṣūrat i mā rā az qaṭrah i āb bi-nigāsht u ba-khwudī i khwud bar mā thanā guft.* A.H. 1085/1674–5), **Leningrad** Acad. i (Miklukho-Maklai) pp. 22–29 nos. 12 (beg. *Sp. ān Khudāy rā kih 'ālam bi-y-āfrīd u banī Ādam rā bar guzīd u guft.* 17th cent.), 13 = Rosen Institut 24 (beg. *Sp. . . . padīd āward*, as in Būhār 97, then *u ba-khwudī i khwud bar mā thanā guft.* A different recension. Defective. Bad MS. Late 17th cent.), **Bodleian** 405 (beg. *Sh. u sp. Khudāwandī rā kih wujūd i mā az mushtī khāk i tīrah padīd kard.* Foll. 31–83, apparently therefore an abridgment), **Gotha** 35 (beginning not quoted by Pertsch but stated by him to agree neither with the Vienna MS. nor with Ḥ. Kh. Not very old).

Descriptions: (**1**) *Mélanges asiatiques* vi (St. Petersburg 1873) pp. 364–81, (**2**) Būhār pp. 70–4, (**3**) N. D. Miklukho-Maklai *Geograficheskoe sochinenie xiii v. na persidskom yazyke* (in *Uch. zap. Instituta Vostokovedeniya Akademii Nauk SSSR*, ix, 1954, pp. 186–8).

184. The Arabic original of the *Faḍā'il i Balkh* was composed in 610/1213 by an author whose name, suspiciously inserted over an erasure in the unique MS. of the Persian translation, is given as Shaikh al-Islām Abū Bakr b. 'Abd Allāh [b. ?] 'Umar b. Dāwud al-Wā'iẓ Ṣafī al-Dīn al-Balkhī. A MS. dated 676/1278 came into the hands of the Qāḍī Majlis i 'ālī Ṣadr i kabīr Fakhr al-Dīn Abū Bakr 'Abd Allāh b. Abī 'l-Farīd al-Balkhī (whose name likewise is suspiciously substituted for some name erased) and at his command it was translated into Persian by an anonymous writer for the benefit of those who (like the *qāḍī !*) were ignorant of Arabic.

Faḍā'il i Balkh : see *PL.* i p. 1296.

185. **M. b. Najīb Bakrān.**

Jahān-nāmah, in twenty short *faṣls*, dedicated to the Khwārazm-Shāh 'Alā' al-Dīn M. b. Takash (A.H. 596–617/1200–20) [1]: **Leningrad** Acad. i (Miklukho-Maklai) p. 29 no. 14 (foll. 16–27a of the Tumansky MS. (cf. *PL.* ii p. 120[19]). A.H. 663/1265. Cf. Barthold *Turkestan*, G.M.S. 1928, p. 36; *Ḥudūd al-'ālam*, tr. Minorsky, preface, p. vii), **Blochet** iv 2041 (2) (foll. 164–235, acephalous. A.H. 833/1430).

Extracts: Barthold *Turkestan v epokhu mongol'skago nashestviya*, i (St. Petersburg 1900), Teksty, pp. 81–2.

For some references to Russian periodicals see Miklukho-Maklai's catalogue.

186. Sharaf al-Dīn [?] **M. b. Mas'ūd al-Mas'ūdī** : see *PL.* ii p. 51.

Jahān-dānish : see *PL.* ii p. 51.

187. The author of the *'Ajā'ib al-dunyā* [2] (unnamed in the acephalous and prefaceless Leningrad MS., but called Abū 'l-Mu'aiyad Abū Muṭī' al-Balkhī in the evidently spurious exordium of the Browne MS.) lived in the twelfth and thirteenth centuries and composed his work probably in the twenties of the latter century, not earlier at any rate than 617/1220. He seems to have lived under the Īldigizid Atābaks of Ādharbāyjān (A.H. 531–622/1136–1225) and had visited various places in Ādharbāyjān as well as Armenia, Arabian 'Irāq, the Ḥijāz, Ṭabaristān and possibly India. He was at one time a prisoner in Georgia. The spurious exordium of the Browne MS. says that the work was composed for Abū 'l-Qāsim Nūḥ b. Manṣūr [the Sāmānid, A.H. 366–87/976–97].

[1] The date 665/1266–7 given by Blochet as that of the completion of the work by the author is presumably a date of transcription reproduced in a later MS.

[2] This title occurs on fol. 188b (presumably at the beginning of "Part II") in the Leningrad MS. The work is called *'Ajā'ib al-ashyā'* in the spurious exordium of the Browne MS., but *'Ajā'ib al-dunyā* seems to occur elsewhere in that MS., since Browne gives it as an alternative title.

'Ajā'ib al-dunyā (beg. (spuriously) in the Browne MS.: *Risālah i 'Ajā'ib al-ashyā' min kalām i Abū Muṭī' al-Balkhī . . . Bi-smi 'llāhi . . . Ch. g. Abū 'l-Mu'aiyad A. M. i B. . . . kih marā az ṭiflī hawas i gardīdan i 'ālam . . . Āghāz i kitāb. Ch. g. A. M. i B. kih dar Hindūstān dirakhtī-st*), short anecdotes relating to marvels in India, Spain, Rūm, Syria, Ṭabaristān, Bukhārā, etc., followed, at any rate in the Leningrad MS. [foll. 188 b–228 b], by a second part containing short accounts of places alphabetically arranged (the chief authority being Najīb Hamadānī [cf. *PL.* ii p. 121], but original matter of value is included in the work): **Leningrad** Acad. i (Miklukho-Maklai) p. 32 no. 15 (foll. 87–228, defective at both ends, beg. *ba-jā* [*sic lege* ?] *na-nihad az miyān i dirakht na-tuwānand āmadan*, ending *paiwastah az ḥukamā' u 'ulamā' khālī na-bāshad*, in the description of Hamadān. 17th cent.), **Browne** Coll. G. 11 (12) (2) = Houtum-Schindler 42 (2) (foll. 44–72. Modern).

Descriptions: (**1**) *Mélanges asiatiques* ix (St. Petersburg 1880–8) pp. 493–4, (**2**) N. D. Miklukho-Maklai *Geograficheskoe sochinenie xiii v. na persidskom yazyke* (in *Uch. Zap. Inst. Vost. Akad. Nauk SSSR*, 1954, ix pp. 175–96, with extracts in facsimile, pp. 214–19, and Russian translation of the extracts, pp. 196–210).

188. **Zakarīyā'** b. M. b. Maḥmūd **al-Qazwīnī,** born at Qazwīn circ. 600/1203–4, was living at Damascus in 630/1232–3 and met Ibn al-'Arabī [who died there in 638/1240]. In the reign of al-Musta'ṣim, the last 'Abbāsid Caliph (640–56/1241–58), he was *Qāḍī* of Wāsiṭ and al-Ḥillah. He died in 682/1283.

[Ibn Taghrī-birdī *al-Manhal al-ṣāfī* (Wiet's summary, no. 1042); 'Abd al-Ra'ūf al-Munāwī *Ṭabaqāt* (= *al-Kawākib al-durrīyah* ?) (passage quoted at beginning of a Paris MS. of the *Āthār al-bilād* [de Slane 2236]); Brockelmann i p. 481, *Sptbd.* i pp. 882–3; *Ency. Isl.* under Ḳazwīnī (M. Streck); etc.].

I. ***'Ajā'ib al-makhlūqāt wa-gharā'ib al-maujūdāt,*** a cosmography in Arabic divided into four *muqaddamahs* and two *maqālahs* ((1) *fī 'l-'ulwīyāt*, on the spheres, stars, time, (2) *fī 'l-suflīyāt*, on the elements, minerals, plants, animals), and existing in at least four [1] different editions ((1) without dedication (MSS.: Munich 464 (dated 678/1280), Ahlwardt 6161–2, Rieu Arab. Suppt. 698–9, etc.), (2) enlarged and dedicated to 'Alā' al-Dīn Juwainī, for whom see *PL.* i pp. 260, 1272 (MSS.: Gotha 1506–7, etc.), (3) distinguished by two additional *naẓars* (on the *aṣnāf al-nās* and the *ṣinā'āt*) in the chapter on mankind and extant apparently in Persian only (MSS.: Flügel 1438–9, etc. (see below), (4) a later recension of no. (3) with additional matter from various sources, adopted by Wüstenfeld as the main basis for his edition (Göttingen 1847°*): Ḥ. Kh. iv p. 188, Brockelmann i p. 481, *Sptbd.* i p. 882.

Persian translations [2]: (**a**) without the translator's name or any statement that it is a translation, beginning with the Arabic doxology of the original (*Al-'aẓamatu laka* etc.) and containing in the author's preface his name in the form Zakarīyā' b. M. b. Maḥmūd al-Kammūnī al-Qazwīnī as well as a dedication (absent from some of the MSS.) to 'Izz al-Dīn Shāhpūr b. 'Uthmān: **Bānkīpūr** vii 634 (1) (lacks dedication. A.H. 840/1436), **Princeton** 65 (A.H. 865/1460), **Flügel** ii 1438 (inscribed *Tuḥfat al-gharā'ib*. A.H. 897/1492), 1439 (A.H. 948/1542. Good MS.), **Rieu** i 462 b (A.H. 965/1558), 463a–464b (5 copies, two of 16th cent.), **Browne** Pers. Cat. 126 (A.H. 974/1566. Prefixed to the Arabic doxology is a Persian preface beginning *Ḥ. i bī-ḥ. Khāliqī rā kih 'ajā'ib i makhlūqāt i 'ālam*), **Berlin** 345, 346 and 346* (p. 1059) (the last old), **Blochet** ii 807–12 (six copies, one 16th-cent.), **Bodleian** iii 2506 (A.H. 1007/1599), i 397–8, **Edinburgh** 362 (lacks dedication. 17th cent.), **Leningrad** Acad. i (Miklukho-Maklai) pp. 34–6 nos. 16 (17th cent.), 17, **Ivanow** Curzon 88 (lacks dedication), **Ethé** 712–13 (both lack dedication), **Ross-Browne** 279, **Mehren** p. 10 no. 19 (calligraphic MS.).

Editions: [**Ṭihrān**] 1264/1848° (234 foll. Illustrations. This edition, however, not yet adequately described, may be of a different translation); **Ṭihrān** (*ba-sa'y u ihtimām i Ḥājjī M. Naṣīr i Khwānsārī, dar kār-khānah i Karbalā'ī M. Ḥusain*), 1283/1866–7‡ (pp. 269, [3]. Beginning: *Yā Wāhib al-'uqūl wa-Dhā*

[1] See J. Ruska's *Kazwīnīstudien* (in *Der Islam* iv (1913) pp. 14–66 and 236–62), where four editions are distinguished on the basis of an examination of the chapters relating to minerals and mankind.
[2] The classification which follows is merely tentative.

[*sic*] *'l-mann wa-'l-ni'am Fāṭir al-samāwāt wa-'l-arḍ . . . dāma ḥamduka.* Contains dedication to 'Izz al-Dīn . . . Shāpūr [so, without *ibn 'Uthmān*]. Numerous illustrations).[1]

(b) Shorter, more archaic in language, and agreeing more closely with the Arabic than that dedicated to Shāhpūr b. 'Uthmān and giving the author's name in the form M. b. M. b. M. al-Qazwīnī [2]: **Rieu** ii 464 (lacks first page. A.H. 845/1441).

(c) Agreeing closely with the Arabic text and beginning *al-Ḥ. l. Mubdi' al-'uqūl wa-'l-arwāḥ*: **Rieu** Suppt. 135 (A.H. 1205/1791 ?).

(d) A modernized and prolix version completed early in Sha'bān 954/Sept. 1547 for Ibrāhīm 'Ādil-Shāh of Bījāpūr (beginning with the Arabic doxology of the original, *al-'aẓamatu laka* etc., and continuing *ammā ba'd dar 'ahd i khilāfat u aiyām i salṭanat i pādshāh i 'ālī-jāh*); **Rieu** iii 995a (16th cent.), ii 464 (A.H. 125 (= 1205/1790 ?)), **Ethé** 714 (A.D. 1854), **Princeton** 66 (section on botany only. 116 PICTURES Early 18th cent.), **Āṣafīyah** i p. 594 no. 54.

Editions: [**Lucknow**] 1283/1866°* (586 pp. N.K.); 1290/1874* (584 pp. N.K.).

(e) MSS. insufficiently described for identification, but probably in most cases copies of (a): **Fātiḥ** 4174 (dated 699/1299–1300. Photo at Berlin. See Brockelmann *Sptbd.* i p. 882 n.), **Lindesiana** p. 173 no. 37 (defective. Circ. A.D. 1500), nos. 3, 2, 1, p. 174 nos. 4 and 374, **Bodleian** 399 (defective at both ends), **Browne** Suppt. 854–6, **Eton** 58, **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (1859), p. 732, Chanykov 106), **R.A.S.** P. 178, **Dorn** 263 (defective at beginning).

Abridged metrical paraphrase of *Maqālah* ii (with additions

[1] " Von den mir bekannt gewordenen persischen Übersetzungen gibt die schwer lesbare Handschrift Q [i.e. Berlin 345] den besten Text, P [i.e. Berlin 346] scheint weiter vom Original abzuliegen, T [i.e. the Ṭihrān lithograph of 1283] ist ein schon stark verdorbener Text, der aber doch, wie mir scheint, näher zu Q als zu P gehört." (Ruska in *Der Islam* iv/2 (1913) p. 260.) In the chapter on minerals " Die lithographierte Ausgabe von Teheran [1283] . . . ist die lückenhafteste; so fehlen z.B. sämtliche magnetischen Steine, und zahlreiche Artikel sind stark gekürzt " (*ibid.* iv/1–2 p. 17).

[2] " The same form of name is found in an addition to Haj. Khal., vol. iv p. 189, in the Bodleian MS., and in other copies; see de Sacy's Chrestomathie, vol. iii p. 444 " (Rieu ii p. 464a).

from other sources): ***Gharā'ib*** [1] ***al-dunyā*** (beg. *Ibtidā mī-kunam bah Bi-smi 'llāh*), being the second of the four *bābs* [2] of a *mathnawī* entitled *Mir'āt* by " Ādharī ", who died in 866/1461–2 [3]: Ḥ. Kh. iv p. 186[4] (*'Ajā'ib al-dunyā*), **Āṣafīyah** ii p. 1488 no. 45 (calligraphic. " Old "), iii p. 630 no. 295, **Bodleian** 402 (A.H. 1015/1617), 403 (much shorter. PICTURES), **Ethé** 711 (shorter redaction, defective. A.H. 1074/1664), 709 (A.H. 1135/1723), 710, **Vollers** 937 (A.H. 1083/1672–3), **Leningrad** Acad. i (Miklukho-Maklai) p. 46 no. 30, **Blochet** ii 813 (A.H. 1238/1822. PICTURES described in *Revue des bibliothèques* 1899 p. 57), **Rehatsek** p. 154 no. 98 (A.H. 1258/1842), **Dorn** 471, **Berlin** 91 (2) (extracts only).

II. ***Āthār al-bilād wa-akhbār al-'ibād*** (beg. *al-'Izz laka wa-'l-jalāl li-kibriyā'ika*), an Arabic geography in which, after three or four brief *muqaddamahs*, the various countries, towns (and their famous men), mountains, rivers, etc., are treated in alphabetical order under each of the Seven Climes, completed apparently in 674/1276 (the date of an autograph referred to

[1] *'Ajā'ib* in some of the MSS. (incorrectly, it seems).

[2] *Bāb* 1, entitled *Ṭāmmat al-kubrā* (beg. *Khāliq al-khalqi wa-huwa Maulānā*), is a kind of preliminary discourse (apparently unconnected with Qazwīnī's work) on creation in general (MS.: Ethé 709 (1)). *Bāb* 3, entitled *'Ajā'ib al-a'lā* (no MSS. recorded ?), corresponds, according to Ethé, with *Maqālah* i of Qazwīnī's work and deals with the *'ulwiyāt*. *Bāb* 4, entitled *Sa'y al-Ṣafā* (or *Sa'y i Ṣafā*. No MSS. recorded ?) is apparently the work written by the author at Mecca containing an account of the Ka'bah and the ceremonies of the pilgrimage (see Sprenger p. 315; Daulat-Shāh p. 399 penult.; *Khizānah i 'āmirah* p. 24[1]).

[3] Sh. Jalāl al-Dīn [?] Ḥamzah [?] Isfarāyinī, a disciple of S. Ni'mat Allāh Walī [d. 834/1431: see *PL.* i p. 952[1], etc.] and a panegyrist of Shāh-Rukh [d. 850/1447] and other rulers, went to India after a pilgrimage to Mecca and lived for a time at the court of Aḥmad Shāh Bahmanī [reigned 825–38/1422–35]. On his return to Isfarāyin, where he died in 866/1461–2, he fulfilled a promise made to Aḥmad Shāh by sending to Bīdar periodical instalments of a *Bahman-nāmah* [no MSS. recorded ?], in which, according to Firishtah, he narrated the history down to the reign of Humāyūn Shāh Bahmanī [862–5/1457–61], later continuations being the work of " Naẓīrī ", " Sāmi'ī " and other poets. For his life see Daulat-Shāh pp. 398–412; *Laṭā'if-nāmah* pp. 18–22; *Majālis al-'ushshāq* no. 73; *Ḥabīb al-siyar* iii, 3, p. 173; *Haft iqlīm* no. 788; *Majālis al-mu'minīn* pp. 306–9 (towards end of *Majlis* 6); Firishtah i pp. 325[12]–326; *Khizānah i 'āmirah* pp. 21–4; *Makhzan al-gharā'ib* no. 35; Sprenger pp. 315–6; Rieu i 43; Bānkīpūr xvi p. 50. For his Ṣūfī work, the *Jawāhir al-asrār*, written in 840/1436–7, see Sprenger 75, Ivanow-Curzon 429–30, Rieu i 43, Blochet i 123, Bānkīpūr xvi 1380, 'Alīgarh Subḥ. MSS. p. 17 no. 92 (perhaps also p. 14 no. 49), Bodleian 1269, Majlis 758, Āṣafīyah iii p. 194 no. 1502, and for his *dīwān*, or selections from it, see Sprenger 74, Mehren 117, Blochet iii 1969, 1974, Dorn 472, Ivanow 606, Bodleian 884, Dresden 177 (3).

below. Cf. Ḥ. Kh. i p. 155[2]) as an enlarged edition of the author's *'Ajā'ib al-buldān*, which seems to date from 661/1263: Ḥ. Kh. i p. 154, **Rieu** Arabic Suppt. 697 (transcribed in 729/1329 from an autograph of 674/1276), etc. (for other MSS., Wüstenfeld's edition (Göttingen 1848°*), etc., see Brockelmann i p. 481, *Sptbd.* i p. 883).

Persian translations: (a) *Tuḥfat al-'ajā'ib* (beg. *Ḥ. i bī-ḥ. Ṣāni'ī rā kih 'ajā'ib u gharā'ib i 'ālam āthār i arqām*) a greatly abridged translation or adaptation made in 928/1522 (so Ethé) or 948/1541-2 (so Rieu) by 'Alī Ṭāhirī (so Ethé, but 'Alī Ṭā'irī according to Rieu): **Leningrad** Univ. 1214 (?) (A.H. 870/1465-6.[1] Romaskewicz p. 4), **Ethé** 716 (A.H. 1056/1646), **Rieu** iii 1059 (description only).

(b) *Baḥr al-buldān*: **Rieu** iii 1019b (extracts transcribed circ. A.D. 1850 from a MS. dated D'hārī [= D'hār ?], Khāndēs, A.H. 1001/1592-3), 1036a (a notice of the same MS. A.D. 1851).

(c) (*Tarjamah i*) *Āthār al-bilād wa-akhbār al-'ibād*, a much abridged paraphrase (beginning with the Arabic doxology of the original, *al-'Izz laka* etc., and continuing with a short preface, of which Ethé does not mention the opening words): **Bodleian** 401 (423 foll. A.H. 1021/1612-13), possibly also **Chanykov** 107 (beg. *al-'Izz laka*).

(d) *Sair al-bilād* (beg. *Ḥ. i 'ālī-asās*), written in Shāh-Jahān's reign (1037-68/1628-58) by M. Murād b. 'Abd al-Raḥmān for his patron Mūsawī Khān (Mīr 'Alī Aṣghar, d. 1054/1644: see *Ma'āthir al-umarā'* iii p. 441, Rieu iii p. 991): **Ethé** 715, **Bodleian** 400, **Rieu** iii 991 b (extracts only. Circ. A.D. 1850), possibly also **Blochet** i 668 (lacks first *iqlīm*. 17th cent. Called *'Ajā'ib al-buldān* [2] in the colophon).

189. 'Imād al-Dīn **Abū 'l-Fidā'** Ismā'īl b. 'Alī al-Aiyūbī died in 732/1331 (see Brockelmann ii p. 44, *Sptbd.* ii p. 44; etc.).

Taqwīm al-buldān: see Brockelmann ii p. 46, *Sptbd.* ii p. 44.

Persian translation: *Tarjamah i T. al-b.*, by 'Abd al-'Alī

[1] It will be noticed that this date is inconsistent with the dates given elsewhere for 'Alī Ṭāhirī's translation.
[2] Cf. *PL.* ii pp. 135[4], 137 n.1, 138, 141.

b. M. b. Ḥusain Bīrjandī (d. 934/1527-8 ?: see *PL.* ii pp. 80-82): *Dharī'ah* iv p. 90 no. 401 (autograph MS. dated 927/1520-1 in possession of S. Abū 'l-Qāsim Riyāḍī Mūsawī).

Abridged Persian translation: *Tarjamah i T. al-b.* (beg. *Ammā ba'd īn mukhtaṣarī-st dar ma'rifat i misāḥat i arḍ u taqsīm i ān ba-aqālīm*), completed in Muḥarram 1047/May-June 1637 by Ganj-'Alī Farāhānī by order of Ḥājjī Sh. 'Abd al-Muta'āl [1]: **Blochet** i 669 (100 foll. 17th cent.).

190. **Ḥamd Allāh Mustaufī Qazwīnī** has already been mentioned (*PL.* i pp. 81-4, 1233) as the author of the *Tārīkh i Guzīdah* written in 730/1329-30 and of a *Ẓafar-nāmah* completed in 735/1334-5.

Nuzhat al-qulūb (beg.: *Chūn Wāhib i mawāhib i bī-'illat*), a manual of cosmography and geography written, at any rate partly, in 740/1339-40 (more than once mentioned as the current year) and divided into a *fātiḥah* (subdivided into a *muqaddamah*, on the spheres, the heavenly bodies and the elements, and a *dībāchah*, on the inhabited world, longitude and latitude and the climes), three *maqālahs* ((1) the mineral, vegetable and animal kingdoms, (2) man, (3) geography, in four *qisms* ((i) Mecca, Medina, Jerusalem, (ii) Persia in twenty *bābs* and five appendices (*makhlaṣ* or *faṣl*), namely (*a*) itineraries, (*b*) mountains, (*c*) mines and minerals, (*d*) rivers, (*e*) seas and lakes, (iii) lands bordering on Persia and at times subject thereto, (iv) foreign lands never subject to Persia)) and a *khātimah* (wonders): Ḥ. Kh. vi p. 330, **Blochet** i 657 (A.H. 853/1449), 658 (mid-16th cent.), 659-62 (of which 661 (A.H. 1072/1661-2) contains PICTURES described in *Revue des bibliothèques* 1898 p. 247), **Leningrad** Acad. i (Miklukho-Maklai) pp. 37-43 nos. 19-25 (of which 20 is dated 962/1555 and 21 (16th cent. ?) = Rosen Institut 25), Pub. Lib. (see *Mélanges asiatiques* iii (1859), p. 732, vi (1873) p. 96, Chanykov 110), Univ. (see Salemann-Rosen p. 19 nos. 60, 171, 304), **Rieu** i 418a (16th cent.), 419b (A.H. 984/1577), 420a-420b (6 copies), ii 811b, Suppt. 136-7, **Mishkāt** ii pp. 671-4 no. 258 (16th cent.), **Berlin** 347 (old); 348 (A.H. 1033/1624), 349-52, **Majlis** 691 (defective. Old), **Bodleian** 406-12, **Flügel** ii 1447 (A.H. 1011/1602-3), **Tashkent** Acad. i 698 (A.H. 1025/1616), **Lindesiana** p. 149 no. 403 (A.H.

[1] 'Abd al-M'ĀL according to Blochet, whose transliteration is Abd el-Moual.

v

1029/1620), p. 150 no. 927, **Brelvi-Dhabhar** p. 65 no. 7 (A.H. 1029/1620), **'Aligarh** Subḥ. MSS. p. 43 no. 2 (A.H. 1046/1636–7), **Ellis Coll.** M. 132 (A.H. 1072/1661), **Āṣafiyah** ii p. 1224 no. 150 (A.H. 1079/1668–9), i p. 594 nos. 47–8, **Browne** Suppt. 1307 (A.H. 1084/1673–4), 1306, 1308–9, Pers. Cat. 121 (A.H. 1092/1681), 122, Coll. K. 2–3 = Houtum-Schindler 40–41, **Cambridge** 2nd Suppt. 436 (A.H. 1103/1691), **Būhār** 98–9, **Aumer** 201 (A.H. 1121/1709), **R.A.S.** P. 182–3, **Bānkīpūr** vii 633, **Dresden** p. 82, no. 53, **Edinburgh** New Coll. p. 7, **Ivanow** Curzon 89 (to middle of *Maqālah* 2).

Edition: **Bombay** 1311/1894° (for criticisms of this edition see G. le Strange's *Mesopotamia and Persia* . . . p. 7, and J. Stephenson's translation of the zoological section, introd., p. xvi).

Edition and translation of *Maqālah* i, *martabah* 3: *The zoological section of the Nuzhatu-l-Qulūb of Ḥamdullāh al-Mustaufī al-Qazwīnī edited, translated, and annotated by Lieut.-Colonel J. Stephenson*, **London** (Hertford printed) 1928°* (Oriental Translation Fund, N.S., xxx). For numerous corrections see *Les formes turques et mongoles dans la nomenclature zoologique du Nuzhatu-'l-ḳulūb, par Paul Pelliot* in *BSOS.* vi/3 (1931) pp. 555–80.[1] For reviews see *JRAS.* 1930 pp. 123–6 (R. A. Nicholson) and *Rivista degli studi orientali* xiv/1 p. 90 (M. Guidi).

Edition and translation of *Maqālah* iii and the *Khātimah*: *The geographical part of the Nuzhat-al-Qulūb . . . edited (translated) by G. le Strange*, **Leyden and London** 1915°*, 1919°* (Gibb Memorial Series, xxiii, 1, 2).

Summary of *Maqālah* iii, *qism* 2 [i.e. the twenty *bābs* dealing with the provinces of Persia together with the five appendices (*faṣl* or *makhlaṣ*) except the third (on mines and minerals) and a few passages in the others relating to places outside Persia]: *Mesopotamia and Persia under the Mongols in the fourteenth century A.D. From the Nuzhat-al-Qulūb of Ḥamd-Allāh Mustawfī. By G. le Strange*, **London** 1903°* (Asiatic Society Monographs, v: 134 pp. with map, reprinted with some corrections from the *JRAS.* 1902 pp. 47–74, 237–66, 509–36, 733–84).

[1] Cf. *Mongol'skie nazvaniya zhivotnykh v trude Khamdallakha Kazvini*, by N. N. Poppe (in *Zapiski Kollegii Vostokovedov* i (1925) pp. 195–208).

Extracts: (1) [*Bābs* 1–6 and 8, i.e. 'Irāq i 'Arab, 'Irāq i 'Ajam, Ādharbāyjān, Mūghān and Arrān, Shīrwān, Gurjistān, Armenia] *Siasset Namèh . . . par le Vizir Nizam oul-Moulk. Texte persan édité par C. Schefer, Supplément*, **Paris** 1897°*, pp. 141–230. (2) [*Bābs* 18–20, i.e. Māzandarān, Qūmis and Gīlān] *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres herausgegeben, übersetzt und erläutert von B. Dorn*, pt. 4, **St. Petersburg** 1858°*, pp. 81–7.

191. An anonymous author,[1] who lived in Kirmān and who describes himself as an old and devoted servant of Amīr Mubāriz al-Dīn Muḥammad [the Muẓaffarid, who seized Kirmān in 741/1340 and Fārs in 754/1353 and was blinded by his son Shāh Shujā' at Iṣfahān in 760/1359], wrote his untitled compendium of geography in 748/1347–8.

Ṣuwar al-aqālīm (?)[2] (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. dar tawārīkh mī-āyad kih chūn Iskandar i Failaqūs*), a compendium of geography, "too slight to be of much value . . . made up, in a large proportion, of fabulous legends and childish tales" (Rieu) and divided into two *bābs* ((1) (*a*) the terrestrial globe, its dimensions and divisions, (*b*) the southern hemisphere and the equator, (2) the Seven Climes, from East to West): **Blochet** i 665 (126 foll. Mid-16th cent.), 666 (A.H. 1005/1596–7), 664 (A.H. 1071/1660–1), iv 2184 (3) (*Bāb* ii, defective at both ends. A.H. 1274/1857–8. Described by Salemann in *Mélanges asiatiques* ix (St. Petersburg 1888) pp. 493–504), **Leningrad** Acad. i (Miklukho-Maklai) p. 43 no. 27 (86 foll. 16th cent. Cf. *Mélanges asiatiques* iv (St. Petersburg 1863) p. 54), **Rieu** i 421a (acephalous. A.H. 1059/1649 ?), 420b (17th cent. Cf. Dorn in *Mélanges asiatiques* vi (St. Petersburg 1873) p. 574, vii (1876) p. 43), 421a (A.H. 1256/1840), **Ethé** 708 (A.H. 1220/1805), **Āṣafiyah** iii p. 242 no. 142 (?) (*Majmū'ah i rub' i maskūn*

[1] M. b. Yaḥyā according to J. H. Kramers in the article Djughrāfiyā, *Ency. Isl.* Suppt. p. 70a, where a reference is given to "Salemann, *Mélanges Asiatiques*, x [read ix ?] 493 sqq.". A *Ṣuwar al-aqālīm*, "written in India by Muḥammad B. Yaḥyā" (Rieu i p. 423a) is mentioned by Ḥāfiẓ i Abrū as one of the sources for his geographical work. Blochet doubted whether that work could be identical with the *Ṣ. al-a.* (?) composed in 748, since the latter work was apparently written in Kirmān, not in India.

[2] No title is mentioned in the work itself, but it is called *Ṣ. al-a.* on some title-pages and in some colophons (e.g. Ethé 708, both title-page and colophon).

i Aflāṭūn [cf. Blochet i p. 385 ult.]), **Breslau** 22, **Ivanow** 280 (39 Pictures).

English translation by J. Leyden of the first third of the work: **B.M.** MS. Add. 26,575.

192. 'Abd Allāh b. Luṭf Allāh Khwāfī, known as **Ḥāfiẓ i Abrū,** who was born at Harāt and died in 833/1430 at, or near, Zanjān, has already been mentioned (*PL.* i pp. 86, 279, 1235–6) as the author of the *Majma' al-tawārīkh* and other works.

(*Jughrāfiyā-yi Ḥāfiẓ i Abrū*) [1] (beg. *Sp. i bī-q. Mālik al-Mulkī rā kih bi-y-āfrīd āsmānhā* [2]), of which the first and sole extant volume, written at Harāt for Shāh-Rukh (in 817/1414 according to the preface, but there are several references to 820/1417 and 821/1418 as the current year, and the history of Khurāsān is brought down to 823/1420), deals with [1] the shape of the earth, [2] its division among the sons of Noah, [3] its division into seven climes, [4] the Ambient Sea (*Muḥīṭ*) and its branches (the Baḥr al-Akhḍar or Indian Sea, Baḥr i Qulzum, Baḥr i Ūqiyānūs, Baḥr i Rūm u Shām, Baḥr i Banādiqah, Baḥr i Arāq or Black Sea, and Baḥr i Bardīl), [5] lakes, [6] rivers, [7] mountains, [8] areas of countries, [9] Arabia, [10] the Sea of Qulzum and Fārs, [11] the Maghrib, [12] Spain, [13] Mediterranean islands, [14] Egypt, [15] Syria, [16] the Mediterranean and its shores, [17] Jazīrah, [18] 'Irāq, [19] Khūzistān, [20] Luristān, [21] Fārs, [22] Governors and Sulṭāns of Fārs to 818/1415–16, [23] Kirmān, [24] Rulers of Kirmān to 820/1417, [25] Khurāsān, [26] Rulers of Khurāsān to 823/1420, the last section forming more than half of the whole volume and providing "a connected and very full history of the eastern part of the Persian Empire" (Rieu): *Dharī'ah* v p. 115 no. 469, **Bodleian** 33 (ending with the history of Kirmān and lacking the important sections on Khurāsān, though the section on Arabia is preceded by "a short account of the different dynasties of Amîrs, who ruled over Khurâsân, viz. the Sâmânides, the Ghaznawides, the Saljûḳides, the Ghûrides and the Khwârizmshâhs". A.H. 1044/1634), 149 (a large fragment containing the history of Khurāsān from Hulāgū's death in 663/1265 to 823/1420 and (on foll. 168b–173a) a short geographical description of Transoxiana and its principal cities), **Rieu** i 421b (A.H. 1056/1646), iii 991a (extensive extracts transcribed about 1850 from Bodleian 33), **I.O.** 3874, **London** S.O.A.S. (cf. Barthold *Turkestan*, London 1928, p. 55 n.7), **Dorn** p. 282 no. 290 (see Rosen Institut p. 111), **Samarqand** W. Vyatkin's private library (see Barthold *loc. cit.*), **Tihrān** Ḥājī Malik Library, National Library and S. M. Taqī Mudarris Raḍawī's private library (see *Dharī'ah, loc. cit.*).

193. 'Abd al-Rashīd, called (*al-mad'ū*) **Bāyazīd, al-Bushunkī** [1] translated into Persian before 840/1436, the date of the Bānkīpūr MS., a cosmographical work similar to Qazwīnī's *'Ajā'ib al-makhlūqāt*.

Arabic original: not yet identified.

Persian translation: (*Tarjamah i 'Ajā'ib al-makhlūqāt*) [2] (beg. *Sp. i bī-q. kih maqāṭi' i auhām i afhām az idrāk i maṭāli' i ān 'ājiz āyad*): **Bānkīpūr** vii 634 (2) (defective at end. Illustrated. A.H. 840/1436), **Āṣafiyah** ii p. 1222 no. 354 (A.H. 1006/1597–8).

194. For the *Bahjat al-tawārīkh*, which was completed in 861/1456–7 by Shukr Allāh b. Shihāb al-Dīn Aḥmad al-Rūmī and of which the first *bāb* is devoted to cosmography, geography and ethnology, see *PL.* i p. 91.

195. Abū 'l-Ḥasan **Ṣā'id b. 'Alī Jurjānī** must have written his geographical work after 850/1447, since he uses the posthumous title *Khāqān i sa'īd anāra 'llāhu burhānahu* in speaking of Shāh-Rukh. According to Uylenbroek, *Iracae Persicae descriptio*, p. 5, the date of his death was given as 881/1476–7 in a MS. of Ḥ. Kh. belonging to Baron D'Ohsson.

[1] The correct title is unknown.

[2] The preface thus introduced is followed by another (beg. *Sp. i bī-q. Qādirī rā kih bisāṭ i aflāk rā* (cf. Rieu i p. 423b), or, as in other MSS. (cf. Rieu iii 991a, Bodleian col. 23), *Ḥ. i bī-ḥ. u thanā-yi bī-'adad Qādirī rā sazad kih mashrab i abadiyatash*), which appears from Rieu's description (i p. 423b) to be a form of the preface to the *Majmū'ah i Ḥāfiẓ i Abrū* (cf. *PL.* i p. 87). The Istānbūl MSS. of that work described by Tauer begin differently (*Fihrist i kitāb i dāstānhā u fadhālik i ḥisāb i bayānhā ḥ. u th. u āfrīn i Mālik al-Mulkī tuwānad [būd] kih*).

[1] So 'Abd al-Muqtadir, but it is not clear whether this vocalisation is conjectural or not. In the Āṣafiyah catalogue the word is written BSTGĪ. The correct reading may be Bastakī, from Bastak near Lār.

[2] In the Āṣafiyah catalogue the title is given as *'Ajā'ib al-makhlūqāt* and the work is described as *tarjamah i 'A. al-m. i 'Arabī*. 'Abd al-Muqtadir describes it as a translation, not of al-Qazwīnī's *'A. al-m.*, but of "another Arabic cosmographical work containing similar matter".

Masālik i mamālik (?) [1] (beg. *Sp. u st. Khudāy rā 'azza wa-jall kih mā-rā ba-khirad*), divided into unnumbered *fuṣūl* on [1] the earth, its form, position, etc., [2] the Seven Climes, [3] stages on the road from Samarqand to Khitāy as given in the narrative of Shāh-Rukh's ambassadors (cf. *PL.* i pp. 295 (3), (4), (5), (6), 1235–6 (addendum to p. 89[3])), [4] areas of certain countries and distances between certain towns, [5] towns of which the current names differ from those used in books, [6] the migratory tribes, Barbar, Qatā, Ghuzz, Manghishlāk, Khalaj and Bukhārā, [7] peculiarities of certain countries and their inhabitants, [8] places in which particular diseases prevail, [9] the Arabs and some of their settlements, [10] the Aṣḥāb al-Kahf, [11] seas, [12] lakes, [13] islands, [14] rivers, [15] mountains, [16] deserts, [17] wonders of the world, such as remarkable buildings, statues, talismans and natural objects, [18] minerals, [19] proofs of the spherical shape of the earth, opinions concerning its age, the origin and diverse races of mankind : Ḥ. Kh. v p. 509, **Blochet** iv 2332 (2) (A.H. 990/1582), i 667 (16th cent.), **Rieu** i 425a (defective at end. 16th cent.), **Vatican** Pers. 66 (89 foll. 16th cent. Rossi p. 89), **Leningrad** Acad. i (Miklukho-Maklai) p. 47 no. 31. A.H. 1010/1602), **Leyden** v p. 321 no. 2815 (A.H. 1034/1624–5), **Bodleian** 413.

Extracts : *Mélanges asiatiques* vii (St. Petersburg 1876) pp. 36–43 (ed. Dorn).

196. For the *khātimah*, or eighth volume, of the *Rauḍat al-ṣafā'*, which is devoted to geography (beg. *Bar ra'y i arbāb i khubrat u aṣḥāb i baṣīrat pūshīdah na-mānad*) and, as indicated in Aumer's description of the Munich MS. 202 (A.H. 994/1586 : see Aumer pp. 65–6), deals *inter alia* with the Creation, the wonders of the inhabited world, seas, lakes, rivers, springs, wells, islands, mountains, deserts, the Seven Climes, Shāh-Rukh's embassies to China and Vijayanagar [cf. *PL.* i pp. 295 (3), (4), (5), (6), 1235–6 (addendum to p. 89[3])], wonders of the West,

[1] This title, not mentioned in the work itself, is written in the *'unwān* of the MS. described by Rieu. Ḥ. Kh. mentions the work under *Masālik al-mamālik*.

and the description of Harāt, see *PL.* i pp. 93–5, 1236–7.[1] The date of composition, given in most copies at the end of the article on Khwārazm, is 900/1494–5 (see Rieu iii p. 1079b).

197. For 'Abd al-'Alī Bīrjandī's (*Ab'ād u ajrām*) or (*'Ajā'ib al-buldān*) [2] see *PL.* ii p. 81. Another MS. : **Leningrad** Acad. i (Miklukho-Maklai) pp. 57–60 no. 53 (16th cent.).

198. For the *ikhtitām*, or geographical appendix, to the *Ḥabīb al-siyar* (beg. *Ba'd az ḥ. u th.-yi Ṣāni' i jahān i gharābat-āyīn*),[3] which was completed by Khwānd-Amīr in 930/1524 and which (to some extent identical with the *khātimah* to the *Rauḍat al-ṣafā'*) deals with the wonders of the world (remarkable countries, cities, etc., arranged alphabetically under the Seven Climes, seas, rivers, springs and wells, islands and mountains, strange creatures, men, animals, etc.), see *PL.* i pp. 104–6, 1237–8.

199. **Sulṭān-Muḥammad** b. Darwīsh-Muḥammad al-muftī **al-Balkhī** was both a native and a resident of Balkh. Among the earliest events of his life which Rieu found recorded in the *Majma' al-gharā'ib* is a journey from Balkh to Kābul in 935/1528–9.

Majma' al-gharā'ib (beg. *Subḥānaka lā 'ilma . . . U'jūbah-nigār i 'ālam . . . a. b. ma'rūḍ i ḍamīr i munīr*), on cosmography, geography, marvels, etc. (very popular, according to Miklukho-Maklai, in Central Asia until the 19th century inclusive), existing apparently in two editions, one dedicated [4] to Pīr-Muḥammad

[1] Majlis 619(5) is evidently another copy of this *khātimah* and there is one more (according to information received from A. J. Arberry) at the London School of Oriental and African Studies (Persian 32).

[2] It may be noted that the title *'Ajā'ib al-buldān* is that by which this book is cited as a work of 'Abd al-'Alī Bīrjandī in the *Majma' al-gharā'ib* of Sulṭān-Muḥammad Balkhī (see the passage reproduced on p. 65[12] of Miklukho-Maklai's catalogue).

[3] In the Bombay edition of 1273/1857 this appendix fills 48 separately numbered pages at the end of vol. iii, pt. 4.

[4] Circ. 977/1569–70 according to Miklukho-Maklai, who finds evidence (which he does not quote) for this approximate date on fol. 21a [apparently at the end of ch. 2] in his MS. no. 15. Before final acceptance of this date the passage in question would need investigation as a possible addition to the original text.

Khān [I] [b. Jānī Bēg Khān, supreme Shaibānid 963–8/1556–60, ruler of Balkh 968–84/1560–66], the other [1] to ʿAbd Allāh Khān [II] b. Iskandar [supreme Shaibānid *de facto* from 968/1560, *de jure* 991–1006/1583–98, who subjugated Balkh in 981/1573],[2] and containing in some (most ?) MSS. fifteen *bābs* (probably the original number), but in others sixteen or more up to twenty,[3] not always in the same order from ch. 8 onwards and from that point not always identical in content (viz. (1) the celestial spheres, (2) the Prophets and the first four Caliphs, (3) countries and towns in alphabetical order, (4) man and human monstrosities, (5) animals, (6) plants, (7) mountains and springs, (8) [om. Kahl] seas and rivers, (9) [= Kahl (8)] deserts, (10) [= Kahl (9)] churches and cemeteries, (11) [= Kahl (10)] dimensions of some seas and rivers, (12) [= Kahl (11)] distances between towns, [Kahl (12) (om. Rieu, unless included in the preceding ch.) Mecca and the holy places], (13) physiognomy (*qiyāfat*), (14) [in Rieu unnumbered at end of the work], precious stones, (15) [= Rieu (14) ?] *dar bayān i riwāyāt i ʿajībah u ḥikāyāt i mutafarriqah i gharībah*, (16) [= Rieu (14) ?] *dar gharāʾib i laṭāyif*, (17) [om. Rieu, unless = Rieu 15] *dar baʿḍī az tawārīkh i ʿajībah u waqāyiʿ i gharībah naẓman wa-shiʿran*, presumably chronograms (cf. Miklukho-Maklai p. 69[22]), (18) [= Rieu (14) ?] *dar dhikr i baʿḍī az nawādir i aqwāl*, (19) [= Rieu's omitted *khātimah*] *dar bayān i ajal i ṭabīʿī i baʿḍī az wuḥūsh u ṭuyūr*, (20) [= Rieu 15 ?] *dar dhikr i baʿḍī az tawārīkh i gharībah i ʿālam az hubūṭ i ḥaḍrat i Ādam . . . tā īn dam* [i.e. A.H. 983 in Kahl 50]): **Bukhārā** Semenov 95 (A.H. 942, a dubious date, as Semenov says), **Blochet** ii 817 (acephalous. 15 *bābs*. A.H. 1047/1637), **Bodleian** 415 (acephalous. *Bābs* 1–5 and most of 6. Bad MS. A.H. 1085/1674), **Mishkāt** ii pp. 651–4 no. 898 (acephalous. 16 *bābs*. 17th cent.), **Rieu** i 426a (15 *bābs* according to the *fihrist*, but in the text,

[1] Not earlier than 983/1575–6 according to Miklukho-Maklai, who doubtless based his opinion on the fact that in the chapter on dates [as given (ch. 17) in his MS. no. 15 and also (ch. 20) in Kahl 66] the last event recorded is an occurrence of that year. Here again the possibility that this is a later insertion must be considered. In the Mishkāt MS. the last event is a death in 1003.

[2] Cf. *Ency. Isl.* under ʿAbd Allāh b. Iskandar (Barthold).

[3] For the Persian headings of ch. 8–20 see Kahl. In view of the rarity of Kahl's catalogue I have thought it worth while to reproduce the headings of ch. 15–20.

after ch. 15 (unfinished), the title (only) of the *khātimah* is followed by an additional chapter on precious stones (= ch. 14 in Kahl 50). A.H. 1110/1698. PICTURES), iii 992 (lacunae. A.H. 1262/1846), **Ellis Coll.** M 394 (18th cent.), **Tashkent** Acad. i 676 (A.H. 1215/1801), 677–81, Pub. Lib. (Kahl 50. 20 *bābs*. A.H. 1255), Univ. 66 (A.H. 1263), **Leningrad** Acad. i (Miklukho-Maklai) pp. 62–74 nos. 55–67 (13 late MSS.), Univ. no. 908* (Salemann-Rosen p. 18), nos. 965a, 1204 (both Romaskewicz p. 13).

200. The *Tuḥfah i ʿain al-ḥayāt*, if that is its correct title, contains in the Bodleian MS. 421 a dedication to a certain Sulṭān Maḥmūd Khān. The date of composition is not stated according to Ethé, but the year 968/1560–1 is referred to in connexion with a discussion of eras. At that date a Sulṭān Maḥmūd Khān b. Muẓaffar was reigning in Gīlān (see Zambaur *Manuel de généalogie* . . . p. 194), and he can scarcely be other than the dedicatee, since, according to Ivanow, "It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces."

Tuḥfah i ʿain al-ḥayāt (?) [1] (beg.: see *PL.* ii p. 82[13]), a short cosmography in a *muqaddamah*, "three" (really four) *maqālahs* (for the subjects of which see *PL.* ii p. 82) and, in some MSS. (e.g. Bodleian 421 and Leningrad Acad. i 54), a *khātimah* (*dar bayān i samt i qiblah*): **Ivanow** Curzon 91 (defective. 75 foll. Late 16th cent.), **Bānkīpūr** xi 1048 (53 foll. A.H. 1052/1642), vii 635 (31 foll. 17th cent.), **Leningrad** Acad. i (Miklukho-Maklai) p. 60 no. 54 (early 18th cent.), **Bodleian** 421 (43 foll. Several PICTURES. A.H. 1205 [2]/1791 ?), 1541 (n.d.), probably also **Lahore** Panjāb Univ. (A.H. 1205/1790–1. See *OCM.* x/3 (May 1934) p. 105) and possibly **Rehatsek** p. 65 no. 15 = Brelvi-Dhabhar p. ix no. 8 (acephalous. A.H. 977/1569–70).

[1] This title, probably spurious, but perhaps acceptable provisionally, comes from Bodleian 421, but whether it occurs in the text or merely on a title-page is not stated. On the title-page of Bānkīpūr vii 635 the work is called *ʿAjāʾib al-buldān*. Other MSS. have *Risālah i haiʾat* or the like.

[2] 125, possibly for 1025 rather than 1205, as suggested by Ethé.

201. "**Ḥukmī**", or "**Hikmatī**", *shā'ir i Turkistān*.

Shahristān (beg. *Ba-nām i Khudāwand i jān u jahān*), a geographical poem, metrically defective and "of little interest", composed in Sha'bān 977/Jan.-Feb. 1570 and containing accounts of Mashhad, Jām, Bākharz, Sarakhs, Harāt, Qandahār, Sīstān, Jurjān, 'Irāq, Māzandarān, Ādharbāyjān, Fārs, China, Central Asia, Georgia, Kurdistān and other places: **Browne** Coll. K. 6 (1) (slightly defective at end. A.H. 1085/1674–5).

202. In the 10th/16th century was composed:

'Ajā'ib al-buldān, a cosmographical work (beg. *Ṣifat i awwal dar dhikr i āfrīnish i dunyā u 'ajā'ibāt i zamīn u āsmānhā*): **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* v (1868) p. 457)

203. For the *Jadhb al-qulūb ilā diyār al-maḥbūb*, a history and topography of al-Madīnah[1] begun there in 998/1589–90 and completed at Delhi in 1001/1592–3 by 'Abd al-Ḥaqq Dihlawī, see *PL.* i pp. 427, 1307.

204. For the *Haft iqlīm*, which was completed in 1002/1593–4 by Amīn ibn Aḥmad Rāzī and which, though mainly biographical, contains very brief geographical and historical accounts of the countries, provinces and towns under which the biographies are arranged, see *PL.* i pp. 1169, 1353.

205. **M. Ṭāhir b. Abī 'l-Qāsim,** as he calls himself, is called Maulānā Ākhund Khwājah M. Ṭ. Balkhī in the colophon of the oldest Leningrad MS. and he makes Balkh the starting-point of his description of the countries and towns of the world.

'Ajā'ib al-ṭabaqāt (beg. *Ghāyat i sa'ādat i abadī*), a mainly geographical and cosmographical work in seven *ṭabaqahs* (which are not always arranged in the same order and which in some MSS. are followed by a brief conclusion), composed in the reign of

[1] For a short untitled tract of three leaves (beg. *al-Ḥ. l. R. al-'ā. . . . a. b. bi-dān-kih jamā'atī az ahl i 'ilm*) dealing in questions and answers with places of pilgrimage in Mecca, Hebron, Jerusalem, Damascus, Baghdād and al-Kūfah and described as by Khwājah M. b. M. b. Maḥmūd al-Ḥāfiẓī al-Bukhārī (Khwājah M. Pārsā, d. at al-Madīnah in 822/1420: cf. *PL.* i pp. 7, 1193) see Leningrad Acad. i (Miklukho-Maklai) p. 45 nos. 28 ("*Aḥwālāt i Makkah i Mu'aẓẓamah*", dated 984/1576) and 29 ("*Risālah dar auṣāf i Ka'bah*", slightly defective, 19th cent.).

S. Nadir[1] Muḥammad Bahādur Khān [the Jānid ruler of Bukhārā, etc., A.H.1051–5/1642–5]: **Leningrad** Acad. i (Miklukho-Maklai) pp. 79–85 nos. 72 (155 foll. 17th cent.), 73–5 (three 19th-cent. MSS.), **Ellis Coll.** M 281 (276 foll. 18th cent.), **R.A.S.** P 179 (A.H. 1234/1818–19), **Tashkent** Acad. i 686 (A.H. 1236/1820), 687–9.

206. For the *Muntakhab al-tawārīkh*, which was completed in 1056/1646–7 by M. Yūsuf b. Raḥmat Allāh Atakī Kan'ānī and of which the *khātimah* is concerned with geography (in three *bābs*, (1) on various eras and the Seven Climes, (2) cities, countries, mountains, deserts, seas, lakes, rivers, springs, wells, and islands in ten *faṣls*, (3) wonders of nature in nineteen *faṣls*), see *PL.* i p. 127.

207. Mīrzā M. **Ṣādiq** b. M. Ṣāliḥ **Iṣfahānī** Āzādānī was born at Sūrat in 1018/1609 and died in Bengal in 1061/1651 (see *PL.* i pp. 125–6, 1241–2). As already mentioned, the fourth *mujallad* of his *Ṣubḥ i ṣādiq* (completed in 1048/1638–9) is geographical, but that volume seems to be absent from all the MSS. hitherto recorded. In his *Shāhid i ṣādiq* (begun in 1054/1644–5: see *PL.* i p. 125) the *khātimah* is "an alphabetical list of proper names of places and men, with fixation of their spelling,[2] and short notices" (Rieu ii 776a), while the 51st *faṣl* of *Bāb* iv contains maps of the Seven Climes and an alphabetical list of places with their longitude and latitude. The aforesaid *khātimah* minus the names of persons is the "*Taḥqīq al-i'rāb*" (Bodleian 104) and the 51st *faṣl* minus the maps is the "*Taqwīm al-buldān*" (Bodleian 103), of which an English translation (accompanied in the case of the latter only with the Persian text) was published by the Oriental

[1] Nadir, not Nādir nor Nadhr, (NDR, with *dāl*, not *dhāl*: see the page reproduced from the oldest Leningrad MS. in Miklukho-Maklai's catalogue, p. 81b, l. 13) seems to be the correct spelling of this name, though the spelling Nadhr Muḥammad Khān is usual in the works of Indian writers (the names Nadhr Muḥammad and Nadhr 'Alī being in fact current in India). NDR Muḥammad Khān is the spelling used in the lithographed text of the *Tārīkh i 'ālam-ārāy i 'Abbāsī* (vol. iii p. 677 penult.: cf. vol. ii p. 588 penult. (NDR M. Sulṭān) and vol. iii p. 653[13] (NDR Taghāy)) as well as in the writings of Russian scholars presumably familiar with Jānid names.

[2] The fixation is not precise enough to save J. C. from some obvious misspellings in his English translation. The list, 57 pages in J. C.'s translation, foll. 17–26 in Bodleian 104, is unfortunately rather short, but it is not without interest.

Translation Fund (London 1832°*) under the title of *The geographical works of Sádik Isfaháni translated by J. C. from original Persian MSS.* [namely Bodleian 104 and 103] *in the collection of Sir William Ouseley, the editor.*

208. Muṣṭafā b. ʻAbd Allāh, called Kātib Chelebī and **Ḥājī Khalīfah,** died in 1067/1647 (see *PL.* i pp. 127–9, 1242).

Jihān-numā a geography in Turkish extant in two editions, both uncompleted, viz. (1) begun in 1058/1648 (see Babinger *Geschichtsschreiber* p. 197), (2) continued after the author's death by Abū Bakr b. Bahrām and extant not only in MS. but also, as regards pt. 1 (the geography of Asia), in print (**Istānbūl** 1145/1732, 698 pp. folio: see Babinger pp. 199–200) and in an incomplete Latin translation (*Gihan Numa, geographia orientalis ex Turcico in Latinum versa a Matthaeo Norberg,* **Londini Gothorum** [i.e. at Lund, in Sweden] 1818°. Cf. Zenker i no. 1033 and B.M. gen. cat.).

Persian translation: *Jahān-numā,* prepared in 1259/1843 by Mīr Abū 'l-Qāsim Khwājah b. Mullā Mīr Badal Khwājah Bāysūnī Bukhārī for Amīr Naṣr Allāh Khān [cf. *PL.* i pp. 385–6] on the basis of the Istānbūl edition: **Tashkent** Acad. i 713 (apparently autograph. 272 foll.).

It is not clear what Latin work [1] was the original of:

Tarjamah i Jahān-numā-yi jadīd, or *Jughrāfiyā-yi kurah i zamīn,* (beg. *al-Ḥ. l. 'l. j. 'l-arḍa mihādan . . . Mabda' i har kalāmī*), on the geography of Europe, Africa and Asia (including the Far East) in five *maqṣads,* described as having been translated in the reign of Muḥammad Shāh Qājār (1250–64/1834–48) at the request of Mīrzā Taqī Khān Wazīr i Niẓām [Farāhānī, d. 9.1.1852: see *PL.* i p. 1349 n.5] from Latin into Turkish by MWSY Zhān DĀWD [Monsieur Jean David ?] [2] and then from Turkish into Persian by Mīrzā M. Ḥusain (so Mashhad cat.), or M. Ḥasan (so *Dharīʻah*), b. Ṣādiq b.

[1] Apparently not Norberg's translation of Ḥ. Kh.'s *Jihān-numā*, but the work is placed here provisionally.

[2] Presumably the same person as "Jān Dā'ūd Khān", who with M. Ḥusain (doubtless the Farāhānī mentioned below) translated into Persian the descriptions of the lion and the tiger from Buffon's Natural History (*Mukhtaṣarī dar tauṣīf i aḥwāl i baʻḍī az bayawānāt*, Vienna 1856°, 57 pp., ed. H. A. Barb (cf. *PL.* i p. 368 [11, 22, 24, 29]). See Edwards col. 356[1]).

Maʻṣūm b. ʻĪsā [1] Ḥusainī Farāhānī (Dabīr al-Mulk i daulat i Nāṣirī, according to the Mashhad cat.): *Dharīʻah* iv p. 95 no. 439, **Mashhad** iii, *fṣl.* 17, MSS., no. 22 (281 foll. A.H. 1274/1857–8, transcribed by Riḍā-Qulī Khān "Hidāyat").

209. **Walī-Muḥammad b. Bardī** [Birdī ?] **Muḥammad** completed the rough copy of his *ʻAjā'ib al-buldān* in 1083/1672–3.

ʻAjā'ib al-buldān: **Eton** 59 (A.H. 1198/1784), 60.

210. **M. Mufīd** Mustaufī Bāfqī **Yazdī** (see *PL.* i pp. 352, 1142, 1293).

Mukhtaṣar i Mufīd (beg. *Khirad har kujā ganjī ārad padīd*), a geography of Persia, with historical notices relating chiefly to the Imāms and the Ṣafawīs, begun in the Deccan in 1087/1676–7 and completed at Lahore in 1091/1680–1: **Rieu** i 427b (275 foll. Circ. A.H. 1091/1680, partly autograph).

211. **M. Ḥaidar,** whose preface speaks of Nūr al-Dīn M. Jahāngīr (A.H. 1014–37/1605–28) as the reigning sovereign and alleges that the author was one of several persons sent by Shāh-zādah M. Sulṭān-Shujāʻ (Shāh-Jahān's second son, b. 1025/1616, d. 1071/1660) to ascertain the marvels of various countries (in his case Kashmīr, Tāshkand, Īrān and Tūrān), cannot have written the *Shujāʻ i Ḥaidarī* before 1049/1639–40, since he mentions Shāhjahānābād, which was founded in that year.

Shujāʻ i Ḥaidarī (beg. *Sp. i bī-q. mar Khāliqī rā kih ṭabaqāt i zamīn u āsmān rā*), fabulous accounts of the marvels of various real and imaginary countries: **Rieu** iii 992a (A.H. 1238/1823), i 427a (19th cent.), **Bānkipūr** vii 642 (mid-19th cent.), **Browne** Suppt. 796 (Corpus 135), **Tashkent** Acad. i 710 (A.H. 1323/1905).

Edition (?): 1281/1864–5 (Āṣafīyah i p. 594 no. 93 [2]).

212. Ḥakīm **Mahārat Khān Iṣfahānī,** whose usual place of residence was Delhi, but who had spent two years at Lahore, speaks in the *Bahjat al-ʻālam* of Shāh-ʻĀlam's visit to the latter city and of his death [in 1124/1712] as recent events.

[1] Cf. *PL.* i p. 338[3].

[2] Possibly a MS. incorrectly described as *chhāpah*.

Bahjat al-'ālam (beg. *al-Ḥ. l. . . . wa-ba'd chūn daryāft i gharā'ib i mubda'āt*), descriptions of the Seven Climes (mainly from the *Haft iqlīm*), followed by a number of special sections relating to Turkey (mainly from the *Hasht bihisht*), India (from the *Ā'īn i Akbarī*), various towns and tracts (mainly from a work entitled *Anīs al-'ārifīn*), islands (mainly from Qazwīnī's *'Ajā'ib al-makhlūqāt*), mountains (from the *Tuḥfat al-gharā'ib*), rivers, springs, and the Maghrib, being the first volume (*mujallad i awwal*) of a work, the second volume of which was to be entitled *Rauḍat al-afrāḥ* and was to contain translations of several Arabic works, such as the *Jarīdat* [*sic*] *al-'ajā'ib*, the *Tuḥfat al-albāb* and the *Risālah i aḥwāl i Bahnasā*: **Ivanow** Curzon 95 (129 foll. A.H. 1175/1762), **Ethé** 729 (A.H. 1211/1797), **Edinburgh** 247 (late 18th cent.), **Rieu** iii 992a (extracts only. A.H. 1268/1851).

213. **Amīn al-Dīn Khān** b. S. Abū 'l-Makārim Amīr Khān i marḥūm al-Ḥusainī **al-Harawī,** as he calls himself in the preface to the *Ma'lūmāt al-āfāq*,[1] completed his *Rashaḥāt al-funūn*, an encyclopædia of sciences, in 1123/1711 (see Bānkīpūr ix 915, Lindesiana p. 113 no. 491, Rehatsek p. 201 no. 45, Rieu iii 1055a, Āṣafīyah iii p. 102).

Ma'lūmāt al-āfāq (beg. *Bi-smi 'llāhi . . . ya'nī Karīm i Karam-bakhsh i Raḥmat-gustar*), an illustrated geography without numbered divisions, completed after the death [in 1119/1707] of Aurangzēb (who is referred to, on p. 169[9, 11] for example, as Khuld-makān, his posthumous title), devoted largely to fabulous marvels and including at the end a section on the titles and honorific epithets applied to various Indian officials in letters addressed to them and another on the statistics of the Indian provinces: **I.O.** D.P. 1538 (?) (A.H. 1226/1811), **Rieu** iii 1013b (preface, table of contents and extracts only. Circ. A.D. 1850), **Bodleian** 1332 (extract relating to titles, high offices, and statistics of the *ṣūbahs*, etc.).

Editions: [**Lucknow**] 1287/1870* (N.K. 198 pp. Illustrated); **Lucknow** 1290/1873°* (N.K. 198 pp. Illustrated).

[1] In the *Rashaḥāt al-funūn* some at least of the MSS. give the name (doubtless incorrectly) as A. al-D. Kh. b. S. A. 'l-M. b. S. A. Kh. al-Ḥ. al-H.

214. For the (*Risālah i Sālār-Jang*), which was composed in 1150/1737 by Nawwāb Dargāh-Qulī Khān Sālār-Jang and which contains an account of Delhi, its buildings, pleasure-grounds, festivals, etc., as well as notices of its contemporary *shaikhs*, poets, singers and dancers, see *PL.* i p. 1118.

215. Shāh-Jahān's wife, Arjmand Bānū Bēgam, entitled Mumtāz-Maḥall and through corruption of this title known popularly in later times as Tāj-Maḥall or Tāj Bībī, died at Burhānpūr on 17 Dhū 'l-Ḥijjah 1040/7 July (O.S.) 1631 and lies entombed at Āgrah in a splendid mausoleum which contemporary historians[1] call the Rauḍah i Mumtāz-al-Zamānī but which is now best known as the Tāj Maḥall or the Tāj (cf. *Ency. Isl.* under Tādj Maḥall (Haig)). An account of the Tāj Maḥall and of the inscriptions on some other buildings at Āgrah beginning with a biographical note on Mumtāz-Maḥall, the heading of which sometimes provides a quasi-title, is preserved in a number of MSS., which do not always agree closely in content. The oldest of those adequately described is more than a hundred years later than the building of the mausoleum, and the book seems to be an eighteenth-century fabrication without historical value.[2]

(*Tārīkh i Rauḍah i Mumtāz-Maḥall*), an account of the death of Mumtāz-Maḥall, verses by Shāh-Jahān in praise of her tomb, certain inscriptions (on Akbar's tomb, on some large guns and a throne in the Fort at Āgrah, on Shāh-Jahān's tomb, on the Mōtī Masjid and the Dīwān i Khāṣṣ), particulars concerning the semi-precious stones used for the decoration of the Tāj Maḥall, its architects, weights and measurements of the stones and the wood, the climate of Āgrah, inscriptions on the Fort at Āgrah, Akbar's visit to Mu'īn al-Dīn Chishtī's tomb and to Salīm Chishtī, the chronology of the Tīmūrids to 'Azīz al-Dīn ['Ālamgīr II, A.H. 1167–73/1754–59], inscriptions on the gate of the Tāj Maḥall, the measurements and cost of its various parts, etc.:

[1] See *'Amal i Ṣāliḥ* ii pp. 380–5 (cf. *Pādshāh-nāmah* ii, 1, p. 322).

[2] Cf. the observations of S. Sulaimān Nadwī in the *Proceedings of the Idara-i-Maarif-i-Islamia, first session, held at Lahore 15th and 16th April, 1933*, Lahore, 1935, p. 6 (see *PL.* ii p. 15 n.2).

Blochet i 679 (48 foll. A.H. 1180/1766), **Rieu** i 430a (headed *Aḥwāl i Nawwāb Mahd i 'Ulyā Arjmand Bānū Bēgam mukhāṭab bi-Mumtāz-Maḥall.* 18th cent.), 430b (substantially identical. 19th cent.), 431a (nearly the same contents as the preceding. 19th cent.), iii 958b (19th cent.), **Ivanow** 1622 (beg. *Musammā Bānū Bēgam khiṭāb Mumtāz-Maḥall.* Late 18th cent.), **Ivanow** Curzon 637 (beg. *Khulāṣah i aḥwāl i Bānū Bēgam mukhāṭab bi-Mumtāz-Maḥall.* Apparently condensed and incomplete. 20th cent.), **Lindesiana** p. 198 no. 878 (?) (*Khulāṣat i Bānū Bēgam Mumtāz-Maḥall.* "Incidents in the Life of Mumtāz Mahall." Circ. A.D. 1800), **Bānkīpūr** vii 645 (beg. *Āwardah and kih Shāh-Jahān Bādshāh chahār pisar dāshtand.* 45 illustrations. 19th cent.), 646 (A.H. 1249/1833), 647 (beg. *Aḥwāl i khulāṣah (sic ?) i Bānū Bēgam mukhāṭab bah Mumtāz-Maḥall 'urf Tāj Bībī* .... The words *Āwardah and kih Shāh-Jahān* etc. come on fol. 2a. 19th cent.), **Aberystwyth** 20, **Āṣafīyah** i p. 222 no. 656 (?) (*Tārīkh i binā-yi Tāj-Ganj u Sikandarah u Mōtī Masjid u Dīwān i Khāṣṣ*), **Browne** Suppt. 431 (*Khulāṣah i aḥwāl i Bānū Bēgam* etc. Corpus 218), **Ethé** 2538 (14) (Account of the Tāj Maḥall and its cost,[1] apparently a much shorter work), **I.O.** MSS. Per. C. 1, **Mehren** p. 47 no. 140.

English translations and abstracts: (**1**) *An Account of the Expences attending the Construction of the Roujeh* [sic] *Taj Mahl, which was commenced in the Fifth Year of the Reign of the Emperor Shah Jehan, and the whole completed in Sixteen Years, Four Months, and Twenty-one Days* [signed Tribunus] (in *The Asiatick Miscellany*, vol. i (**Calcutta** 1785) pp. 380–4), (**2**) by Maulawī 'Azīz al-Dīn (see *Bengal: past and present*, Jan.-March 1930*, p. 72: "Some interesting particulars regarding the building of the Taj Mahal at Agra were contributed by Mr. Chandra Sekhar Das to the *Statesman*[2] of December 29th last. They are taken from a translation by Maulavi Azizuddin of a Persian manuscript: the book was printed at the Victoria Press, [**Lahore,**] Punjab, in 1854, and a second and a third edition appeared in

[1] For an estimate of the cost of the Tāj-Maḥall said to have been drawn up by Rudra Dās, the Mushrif, in Shāh-Jahān's fourth year, A.H. 1040, the date of Mumtāz-Maḥall's death, (8 foll.), see Berlin 538.

[2] A well-known Calcutta newspaper.

1862 and 1869 . . .", (**3**) *The Táj. A translation from the Persian.*[1] (By R. P. Anderson, Colonel, Commanding 34th Regt. N.I. [i.e. Native Infantry]) (in *The Calcutta review*, vol. lvii (1873) pp. 233–7), (**4**) *A brief history of the Taj and other ancient Agra buildings. Being a translation of an old Persian manuscript, by H. M. Azeez Hassan* [i.e. 'Azīz Ḥasan], **Āgrah** 1903° (15 pp.).

A small work evidently of the same kind, perhaps an abridgment of that already described, is:

Yādgār i Mughulīyah (beg. *Ba'd i ḥamd i Khudāy i Jahān-āfrīn u na't i Saiyid al-Mursalīn*), "a few anecdotes concerning Mumtāz Maḥall . . . and Akbar, together with some lists of materials purchased, and the workmen engaged for the construction of the famous Tāj-Maḥall in Agra (the figures seem to be unreliable)": **Ivanow** Curzon 100 (7 foll. 20th cent.).

Probably this is the same work as the *Tārīkh i Tāj Maḥall u maṣārif i ta'mīr i ān*, of which the author's name is given as Mīrzā Mughul Bēg in the Āṣafīyah catalogue, i p. 224 no. 416 (or 419) (A.D. 1876).

A work, or article, entitled *Yād-dāsht i 'imārat i Rauḍah i Tāj Maḥall Āgrah* was published by M. 'Abd Allāh Chaghatā'ī as a *ḍamīmah* to the *OCM*. xiv/1 (Nov. 1937).

216. For the *Chahār gulshan*, which was completed by Rāy Chaturman in 1173/1759–60 and which contains a considerable amount of topographical information, see *PL.* i p. 472.

217. **Fatḥ Chand b. Ūdit Rāy** Kāyat'h Bilgrāmī.

Account of the course of the River Gūmtī[2] (beg. *Ba'd az ḥamd i bī-'add i Aḥad al-Ṣamad*), written in 1180/1766–7 at the request of an unnamed Christian priest or clergyman: **Rieu** ii 827b (foll. 247–54. A.H. 1215/1801).

218. **M. 'Abd Allāh,** an Indian, who "appears to have travelled with caravans of Tartar merchants", says that on his return to

[1] Beginning "A very brief epitome regarding Banu Begam (usually addressed as Mumtáz-i-Mahall, *i.e.*, the chosen of the Seraglio) and well-known as Táj-Bibi (*i.e.*, Crown Lady) . . . Also the names of the artisans and description of the various stones used—also the monthly salaries . . . It is related that the King Sháh Jahán (the conqueror) had four sons and four daughters."

[2] The river on which Lucknow, Sulṭānpūr and Jaunpūr stand, a tributary of the Ganges.

Calcutta he obtained possession of his ancestral property through the favour of the British authorities. The approximate date of his travels is indicated by his statement that he saw the army of Najīb Khān [who died in 1184/1770: cf. *PL.* i p. 694] near Delhi.

An account of journeys to Russia and China (beg. *al-Ḥ. l. . . . ammā ba'dahu* [*sic*] *ān-kih bandah M. 'Abd Allāh*), little more than an enumeration of the stages on the routes (1) from Bukhārā through Orenburg and Qazān to Moscow and Petersburg, (2) from Moscow to Kāshghar, (3) from Moscow to Macariev, (4) from Bukhārā through Qōqān [Khōqand], etc., to Pekin and thence through Tibet and Kashmīr to Bengal, (5) from Bukhārā to Harāt and Mashhad: **Rieu** i 381a (8 foll. 18th cent.), **Blochet** i 651 (15 foll. 19th cent.).

219 "**Al-Ḥusainī Kalyakānī**" (so Margoliouth).[1]

'Ajā'ib al-buldān, compiled from the *'Ajā'ib al-dunyā* of Sh. "Ādharī" (see *PL.* ii p. 127) with the use of other works and "finished 1196"[2]: **Eton** 61.

220. For the *Ḥadīqat al-aqālīm*, a geographical, historical and biographical account of the seven climes written mainly in 1192–6/1778–82 by Murtaḍā Ḥusain Bilgrāmī, with a *tatimmah* or *khātimah* compiled in 1202/1787, see *PL.* i pp. 142–3.

221. Apparently towards the end of the 18th century an anonymous author who had held a command under two Sik'h chiefs, the late Rājah Salāmat Rāy and his brother Jawāhir Mal, composed:

Ḥaqīqat i makānāt i dū-ābah i Chaut'h ya'nī mā-bain i daryā-yi Chanāb u daryā-yi Bhat, a topographical account of the country between the Chanāb and the Jihlam and between the Jihlam and the Sind'h (or Indus): **Rieu** i 429b (foll. 5–20. Late 18th cent.).

[1] If "Kalyakānī" is a misprint or a clerical error for Kalyākānī, the correct reading might possibly be Gulpāyagānī.

[2] "Finished" in Margoliouth's terminology seems to mean sometimes "finished by the author" (e.g. Eton 36, 39) and sometimes "finished by the copyist" (e.g. Eton 54). It is not clear which is intended here.

222. Mirzā **Aqbal**.

Aḥwāl i Bāgh i Iram, an account of a wonderful garden in the realm of Ṭīpū Sulṭān (reigned 1782–99: cf. *PL.* i pp. 767–72); **Ethé** 2813 (foll. 76–80).

223. Mahārājah **Kalyān Sing'h** b. Shitāb Rāy (see *PL.* i pp. 719–21).

'Ajā'ib al-buldān (beg. *Sp. i bī-q. sazāwār i Aḥadī-st kih*), composed in 1211/1796 and divided into seven chapters, of which only the last and longest, dealing with Persia, is of much interest: **Berlin** 356 (54 foll., apparently autograph).

224. [Mirzā] **Mughul Bēg** b. Muḥammad Bēg went to Calcutta in search of employment and entered the service of Wilford Ṣāḥib,[1] on whose behalf he travelled in north-western India and adjacent regions beyond the frontier, collecting topographical information. Among the places personally visited by him, according to his statement at the beginning of *Faṣl* 4 of his *Sair al-bilād* were "the Dērajāt, Afghānistān, Kābul, Peshawar and Qāshqār" (Ellis MS. fol. 128a: *u dar ān-chih īn rāqim rā ittifāq i sair uftādah az Dērah-jāt u Afāghinistān* [*sic*] *u Kābul u Pashāwar u Qāshqār bīsh nīst*).

Sair al-bilād (beg. *Ba'd i tamhīd i ḥamd i Ilāhī . . . numūdah mī āyad kih bānī i īn nuskhah wālā-guhar Wilfar Ṣāḥib az qaum i Ingilīs az ṭā'ifah i Naṣārā ast. Dar hangāmī-kih khāk i Hindūstān pāy-māl i har mu'ānid u mukhālif gasht*), a geographical account of the Panjāb, eastern Afghānistān, etc., begun in 1205/1790–1 (= *īn waqt* according to the preface), completed (according to the Ellis MS.) on 15 Muḥarram 1214 "*muṭābiq i ghurrah i Jūlāy 1790 'Īsawī*" [*sic*, but 15 Muḥarram 1214 corresponded to 19 June 1799], and divided into four *faṣls*

[1] Lieut.-Col. Francis Wilford, b. circ. 1760 in Hanover, d. 4 Sept. 1822 at Benares, was sent in 1781 as lieutenant with the Hanoverian reinforcements to the British troops in India. He acquired a knowledge of Sanskrit, was one of the first members of the Asiatic Society of Bengal and from 1787 to 1822 contributed to the *Asiatick researches* a number of fanciful and highly unreliable articles on mythological and other subjects (see the notice by Klaproth in Michaud's *Biographie universelle*, vol. 50 (Paris 1827) pp. 550–1, nouvelle édition (Paris 1854–66), vol. 44 p. 608; Joseph Thomas's *Universal pronouncing dictionary of biography and mythology*, 3rd ed., Philadelphia (Lippincott) 1901; etc.).

((1) *dar dhikr i nawāḥ i Dihlī*, (2) *dar dhikr i ba'ḍī nawāḥ i dū-ābah i Antarbēd*,[1] (3) *dar dhikr i nawāḥ i Panjāb*, (4) *dar dhikr i lakhtī az aḥwāl i mamlakat i Fārs* [*sic*] *kih ān-ṭaraf i daryā-yi Sind ast*[2]): **I.O.** 3731, 3746 (from Raverty's library), **Ellis Coll.** M 254 (preface and *faṣls* 3–4 only, much abridged in places. 198 foll. A.H. 1284/1867. From Raverty's library, now in that of C. A. Storey).

Translation of *Faṣl* 4 (with supplementary matter from other sources): *Notes on Afghánistán and part of Balúchistán, geographical, ethnographical and historical, extracted from the writings of little known Afghán and Tájzík historians, geographers and genealogists; the histories of the Ghúrís, the Turk sovereigns of the Dihlí kingdom, the Mughal sovereigns of the house of Tímúr, and other Muhammadan chronicles; and from personal observations* [but largely from the *Sair al-bilād*]. *By Major H. G. Raverty* **London** 1880–3* (printed by order of the Secretary of State for India in Council).

Evidently similar to the foregoing work is:

"Risālah i Mister Wilford. Extracts and notes from Captain Wilford's Routes in Afghānistān, Bukhāra, etc. By Mughāl [*sic*] Beg. Fol. 46. . . . Dated A.D. 1806. Size 9¼ by 6." **R.A.S.** P. 176.

225. It was at the request of Abū 'l-Fatḥ Sulṭān-Muḥammad Mīrzā [who settled at Lucknow in 1210/1795–6: see *PL.* i p. 320] that **Band i 'Alī b. Mīrzā Khairāt-'Alī** wrote his *Manāzil al-ḥajj* in 1214/1799–1800 on the basis of oral information received from Ḥājjī 'Abd al-Wahhāb Baghdādī, who had performed 33 pilgrimages and had been admitted to the presence of the Ṣafawid prince in India.

Manāzil al-ḥajj (beg. *al-Ḥ. l. 'l. j. manāzil al-ḥajj*), itineraries from Baghdād to Mecca, (1) via Najaf, Ḥillah and the Shammar country, (2) via Hīt, Aleppo, Damascus, and Jerusalem with brief notes of other routes, via Dar'īyah, Laḥsā, and by sea: **Rieu** i 429b (early 19th cent.).

226. For the *Mir'āt i āftāb-numā*, which was composed in 1218/1803–4 by Nawwāb 'Abd al-Raḥmān Shāh-nawāz Khān Dihlawī, and of which the second *jilwah* is geographical (in eight *tajallīs*, the first seven devoted to the Seven Climes and the eighth to the seas), see *PL.* i pp. 146, 1245.

227. S. **'Abd al-Wahhāb,** of Būshahr, wrote the Arabic original of the *Akhbārāt i nādirah i iqlīm i Maghrib* about A.D. 1803 at the request of his friend, Ḥājj M. Ibrāhīm Parkār [Purkār ?]. The anonymous Persian translator received it from the author.

Arabic original: no MSS. recorded.

Persian translation: (*Akhbārāt i nādirah i iqlīm i Maghrib*) (beg. *Man-kih S. 'Abd al-Wahhāb bāshandah i diyār i 'Arab am*), an account of some marvels of nature in the Maghrib, Spain and elsewhere: **Rieu** ii 864b (foll. 2–14. Early 19th cent.).

228. Mīrzā **Jān Shīrāzī** travelled from Shīrāz to Iṣfahān with "Mr. Lochat"[1] in July 1811.

(*. . . Bayān i ba'ḍī az kaifīyat i ḥālāt u akhbār i Dār al-'Ilm i Shīrāz . . .*), topographical notes on Shīrāz, Iṣfahān and places between those towns: **Bodleian** 428 (18 foll.).

229. **M. Wā'iẓ.**

Mir'āt al-jibāl (?) (in the MS. *al-jyāl*, for which Pertsch reads *al-khayāl*. Beg. *Ba'd i ḥ. i wāfir i Khāliq al-'Ibād*), a description of eighteen fortresses (*qal'ajāt*) in and bordering on the province (*ṣūbah*) of Cuttack (*Kaṭak*), *i.e.* Orissa, composed at the request of Andrew Stirling[2] in 1227/1812: **Berlin** 1078 (2).

230. Mīr **'Izzat Allāh** was sent by William Moorcroft[3] in

[1] "*Antar-bed, antar-bedī*, s.f. The region of Kannauj lying between the Ganges and the Jamnā, commonly called the *Do'āb*; part of a country lying between two rivers (as Mesopotamia)." (Platts, Urdu dictionary, p. 87.)

[2] This is the subject as stated in the preface (Ellis MS. fol. 3b, l. 9). The actual heading in the text (Ellis MS. fol. 128, l. 11) is *Faṣl i chahārum dar dhikr i nawāḥī i Kābul u Pashāwar u Bājaur u Qāshqār u Afāghinistān* [*sic*] *u Dērah-jāt i muta'alliqah i Fārs.*

[1] Perhaps Abraham Lockett, about whom some information will be found in W. Ouseley's *Travels*.

[2] b. circ. 1793, d. 1830, at one time Persian Secretary to the Government of India and Deputy Secretary in the Political Department, author of *Orissa* (London 1846): see Buckland's *Dictionary of Indian biography* p. 405.

[3] Veterinary surgeon and traveller, b. circ. 1770, d. 27 Aug. 1825: see *DNB.*; *Ency. Brit.*; Buckland *Dictionary of Indian biography*; the I.O.L. cat. of European MSS., vol. ii, pt. 2; etc.

1812 on a preliminary tour of the Transhimalayan countries, which he revisited in 1819–24 as Moorcroft's secretary and interpreter. On the return journey to India he parted from Moorcroft at Qunduz in December 1824 and he died at Kābul in 1825.

(*Masīr i 'Izzat Allāh*), or (*Aḥwāl i safar i Bukhārā*), (beg. *A. i s. i B.*), journal [1] of a tour in 1227–8/1812–13 from Delhi via Attock, Kashmīr, Tibet, Yārkand, Kāshghar, Qōqān [Khōqand], and Samarqand to Bukhārā, and back via Balkh, Khulm, Bāmiyān, Kābul and Peshawar to Attock: **Blochet** iv 2181 (A.H. 1236/1819), i 648 (early 19th cent.), 648 (early 19th cent.), **Ethé** 2728–9, **Rieu** iii 982a (early 19th cent.), Suppt. 133 (A.H. 1249/1833), **Bodleian** 1858, **Edinburgh** 91.

Translation: *Travels in Central Asia by Meer Izzut-oollah in the years 1812–13. Translated by Captain* [P. D.] *Henderson.*[2] **Calcutta** 1872°*.

Incomplete translation (omitting the stages from India through Kashmīr and the return journey from Bukhārā): *Travels beyond the Himalaya, by Mir Izzet Ullah.* [Translated by H. H. Wilson.[3]] *Republished from the Calcutta Oriental Quarterly Magazine, 1825* (in *JRAS.* vii (1843) pp. 283–342).

French translation from Wilson's English: *Magasin asiatique*, July 1826.

German translation from Wilson's English: Ritter's *Asien* vol. ii.

231. Of unknown authorship is:

Taḥqīq i haft iqlīm (beg. *Sp. i bī-q. mar Khāliqī rā sazad kih zimām*), a tract on the definition of the Seven Climes, with a synoptical table, composed at Calcutta for presentation to Thomas Roebuck [4]: **Browne** Pers. Cat. 123 (12 foll.).

[1] "in most places little more than a mere itinerary, and . . . so far more serviceable to geography than to history; but he occasionally extends his notes so as to furnish materials for the latter." (*JRAS.* 1843 p. 283.)

[2] Afterwards Major-General, d. 19 April 1918: see *Who was who 1916–1928*, p. 485; Buckland *Dictionary of Indian biography* p. 198.

[3] Boden Professor of Sanskrit, d. 8 May 1860: see *DNB.*; *Ency. Brit.*; etc.

[4] b. 1781, cadet in the East India Company's service 1801, assistant secretary and examiner to the College of Fort William 1811, captain 1815, d. 8.12.1819

at Calcutta, author of *An English and Hindoostanee naval dictionary* (Calcutta 1811), *Annals of the College of Fort William* (Calcutta 1819), *A collection of proverbs, and proverbial phrases in the Persian and Hindoostanee languages* (Calcutta 1824), editor of the *Burhān i qāṭi'* (Calcutta 1818, and reprints): see the *DNB.*

232. [Mīrzā] **Sangīn Bēg b. 'Alī Akbar Bēg.**

Sair al-manāzil (beg. *Mi'mārī kih ba-mi'mārī i Kun*), an account of the buildings and inscriptions of Delhi written at the request of Mr. Charles Theophilus Metcalfe [1]: **Berlin** 536 (1) (good drawings. A.H. 1236/1821), **Rieu** i 431a (lacking the drawings and defective at end. 19th cent.), 432a (fuller than the preceding. Some drawings. 19th cent.), iii 1024a (circ. A.D. 1850).

233. An Armenian, **Dāwud ibn Ḍādūr** *az nasl i Malik Shāh-Naẓar* [2] *az aulād i Shāpūr* (so apparently in the text of Miklukho-Maklai 77), or (as in the Armenian postscript to that MS.) David-Khan Melik Shahnazaryan Shapuryants, or (as in the B.M. catalogue, presumably from the Armenian text of the *Notices*) **Dauith Tsatourean Melik-Shahnazareants**, or (as on the title-page of the *Notices*) Myr-Davoud-Zadour de Melik Schahnazar,[3] was sent to France with letters from Fatḥ-'Alī Shāh, 'Abbās Mīrzā and the prime minister Mīrzā M. Shafī' acknowledging a letter dispatched in 1815 by Louis XVIII (1814–24) to announce his accession to the throne.

(1) *Etat actuel de la Perse* [4] *par Mir-Davoud-Zadour de Mélik Schahnazar . . . Imprimé en persan, et traduit en armenien et en françois. Par J. Chahan de Cirbied.* **Paris** 1817 (with a portrait of the author as frontispiece. See *Katalog*

[1] [British] Resident at Delhi 1811–19 and 1825–7; succeeded to baronetcy 1822; created a baron 1845; d. 5 Sept. 1846 (cf. *PL.* i p. 667[28]; *DNB.*; etc.). In another B.M. MS. Metcalfe's name is replaced by that of William Fraser (cf. *PL.* i pp. 646[4], 689[13]). The latter was Resident at Delhi from 1830 to 1835, having previously held more than one appointment there.

[2] For this name cf. *Tadhkirah i Naṣrābādī* p. 277, where there is a notice of Shaikh Shāh-Naẓar *az mashāyikh i Qūmishah i Iṣfahān.*

[3] A further variation, Mīr Malik-Shāh-Naẓar-zādah Dāwud Ḍādūr (Ḍādūryān) [or rather Ḍādūriyān ?], occurs in the D.M.G. cat. (p. 353).

[4] An earlier form of this work, apparently in French alone, is "*Détails sur la situation actuelle du royaume de Perse* (Signé Mir Davoud-Zadour de Melik Schahnazar, Jacques Chahan de Cirbied). Paris, 1816, in-4°". (M. Ṣabā *Bibliographie française de l'Īrān*, Paris 1936, p. 9 no. 55).

der Bibliothek der Deutschen Morgenländischen Gesellschaft. Erster Band: Drucke. Zweite Auflage . . . Leipzig 1900, p. 353).

(2) *Notices sur l'état actuel de la Perse, en persan, en arménien et en français; par Myr-Dâvoud-Zadour de Melik Schahnazar . . . et MM. Langlès . . . (et) Chahan de Cirbièd . . .* **Paris** 1818° (360 pp. Cf. Ṣabā *Bibliographie* . . . p. 9 no. 54, *Katalog der . . . D.M.G. i* (*Drucke*) p. 353, where it is stated that the book has two frontispieces [doubtless portraits]).

(3) *Mukhtaṣar dar bāb i chigūnagī i daulat i Farānisah u millat u pāy-takht i īshān kih shahr i Farīz ast,* composed in 1234/1818–19: **Leningrad** Acad. i (Miklukho-Maklai) p. 87 no. 77 (33 foll. A presentation copy from the author to a Russian friend not later than 11 April 1826), **Lindesiana** p. 188 no. 365 (A.D. 1826).

234. Munshī **Sadāsuk'h "Niyāz" Dihlawī** has already been mentioned (*PL.* i p. 481) as the author of a history of India, the *Muntakhab al-tawārīkh*, composed in 1234/1818–19.

'Ajā'ib al-Hind, an account of some remarkable places and marvels in India: **Rieu** iii 1030b (extracts only. Circ. A.D. 1844).

235. Apparently of unknown authorship is:

Jān i Manba'ī, an account of Bombay: **[Calcutta** 1820 ?°*.]

236. S. **Hāshim 'Alī al-Riḍawī,** whose father, Mīrzā Yūsuf 'Alī, had accompanied Ṣafdar-Jang from Delhi to Oudh, was born at Bijnaur, a village south of Lucknow,[1] in 1177/1763–4.

Mir'āt al-bilād (beg. *al-Ḥ. l. Khāliq al-'Ibād*), a geographical and historical work composed at Lucknow in 1235/1819–20 and divided into a *muqaddamah* (on the celestial spheres and the divisions of the globe), seven *bābs* ((1) the 1st clime, the land of the Zangīs, (2) the 2nd clime, Arabia, with a genealogy of Muḥammad and his descendants under Mecca, a note on the Wahhābīs and their raid on Karbalā in 1216/1801 under Najd, a sketch of 'Abbāsid history under 'Irāq and a long notice of the Imām Ḥusain under Karbalā, (3) the 3rd clime, India, with an outline of Indian history to Aḥmad Shāh's accession, a summary of the history of Oudh to the accession of Shāh i Zaman [not Zamān] Ghāzī al-Dīn Ḥaidar Khān in 1234/1819 and accounts of the Saiyids of Naṣīrābād [near Jā'is: cf. *PL.* i p. 713], the rulers of Bengal, etc., (4) the 4th clime, Persia, with a brief history of the Ṣafawids and their successors to Fatḥ-'Alī Shāh, (5) the 5th clime, Turkistān and China, with an account of Chingiz Khān and his descendants, (6) the 6th clime, Rūm, Syria and Egypt, (7) the 7th clime, Europe) and a *khātimah* (on inhabited countries outside the seven climes, America, the Sāmānids, Buwaihids, Saljūqids, Muẓaffarids, Sarbadārids, Barmecides, Ṭirimmāḥ, Hishām b. 'Abd al-Malik and others, wonders of creation, Indian sages): **Rieu** i 428a (357 foll. 19th cent.)

[1] To be distinguished from the much better known town of Bijnaur in Rōhēlk'hand.

237. For the *Risālah i Saiyid Muḥammad b. Aḥmad al-Ḥusainī al-Baghdādī*, completed in 1237/1822, see *PL.* i pp. 1150, 1420n. and now Leningrad Acad. i (Miklukho-Maklai) p. 91 no. 80 (A.H. 1237/1822, autograph. Presumably the Asiatic Museum MS.).

238. For the *Riyāḍ al-siyāḥah* completed in 1242/1827 by Zain al-'Ābidīn b. Iskandar Shīrwānī see *PL.* i pp. 1150–1 and also Leningrad Acad. i (Miklukho-Maklai) pp. 89–91 nos. 78, 79. For the same author's *Bustān al-siyāḥah*, completed in 1247/1832, and his *Ḥadā'iq al-siyāḥah*, completed in 1242/1827, see *PL.* i p. 1151.

239. For the *Yādgār i Bahādurī*, which was completed in 1249/1833–4 by Bahādur Sing'h b. Hazārī-Mal, and of which the *muqaddamah* to the fourth *sāniḥah* is devoted to geography (mainly Indian), see *PL.* i p. 149.

240. Nawwāb **Iqbāl al-Daulah** Muḥsin 'Alī Khān b. Shams

al-Daulah Aḥmad ʻAlī Khān [1] b. Saʻādat-ʻAlī Khān, born 15 March 1808, came to England in January 1838 to urge his claims to the throne of Oudh. Having failed to gain his object, he retired to Baghdād (perhaps more precisely Karbalā [2]) and died there on 21 December 1887. He was created G.C.S.I. in 1882. [Beale *Oriental biographical dictionary* p. 180; Buckland *Dictionary of Indian biography* p. 215; Niẓāmī Badāyūnī *Qāmūs al-mashāhīr* (in Urdu) i p. 88. For a portrait at India House see W. Foster *Descriptive catalogue of the paintings, statues, etc., in the India Office*, 5th ed., London, 1924, p. 101.]

[*Iqbāl i Farang*] *Icbal-e-Furung or British Prosperity: being a short description of the manners, customs, arts, and science of the enlightened British, by Nuwwab Icbal-ood Dowlah Buhadoor, accompanied by a literal translation into the English.* **Calcutta** 1834° (197 pp.; 3 plates).

241. **ʻAbd al-Razzāq Iṣfahānī,** having found his countrymen crafty and deceitful, went to the Turkish frontier (*sarḥadd i Rūm*) in the hope of making a congenial friend. There too, however, he remained unsatisfied and he was cherishing the idea of travelling to Europe, when at Tabrīz he made the acquaintance of the British physicians John Cormick [3] and John McNeill.[4] He greatly enjoyed their society for a time, but both of them

[1] Shams al-Daulah was the third son of Saʻādat-ʻAlī Khān (Nawwāb-Wazīr of Oudh 1212–29/1798–1814) and a younger brother of Ghāzī al-Dīn Ḥaidar (Nawwāb-Wazīr 1229/1814, King of Oudh 1234–43/1819–27).

[2] In the *Būstān i Awad'h*, p. 112[19], he is described as resident at Karbalā.

[3] Cormick was attached to the suite of Sir John Malcolm on his third mission to Persia [in 1810: see Elgood *A medical history of Persia* p. 445[1]]. After the withdrawal of that mission he became surgeon with the army of the heir apparent ʻAbbās Mīrzā at Tabrīz [Elgood p. 446], and there he seems to have remained except for short absences [cf. Elgood pp. 412, 446] until his summons to Tihrān in 1833, the year of his death [Elgood pp. 465[9], 466; G. Fowler *Three years in Persia* I (London, 1841) p. 330].

[4] Dr. (afterwards Sir) John McNeill, b. 1795, assistant surgeon at Bombay 1816, was from 1824 to 1835 "attached to the East India Company's legation in Persia, at first in medical charge, and latterly as political assistant to the envoy" [so *DNB.*, but the date 1824 seems to be inconsistent with Elgood's statement (p. 450[7]) that he "had been acting as physician to the mission since 1818" and this statement in its turn conflicts with the information in the *DNB.* that "He was attached to the field force under Colonel East in Cutch and Okamundel in 1818–19" and "was afterwards deputy medical storekeeper at the presidency"]. In 1836 he was appointed envoy and minister plenipotentiary to the Persian court, in 1842 he left Persia and he died at Cannes on 17 May 1883.

left Tabrīz,[1] and ʻAbd al-Razzāq transferred himself to Urūmiyah. He was living pleasantly there, when he had the misfortune to meet a former acquaintance, Raḥmat Allāh Khān, the Governor of Ushnūyah,[2] who took him to that town. In spite of much kindness on the part of Raḥmat Allāh Khān he was unhappy at Ushnūyah among a people of foreign speech and he wrote the *Aḥwāl i Ushnūyah* to occupy his mind and forget his sorrows.

Aḥwāl i Ushnūyah u Urūmiyah (beg. *Gum gashtah i wādī i bī-sāmānī ʻAbd al-Razzāq i Iṣfahānī*), an account of Ushnūyah and Urūmiyah and their inhabitants [3]: **Flügel** ii 1273.

Edition with German translation and notes: *Der Kurdengau Uschnûje und die Stadt Urûmije. Reiseschilderungen eines Persers, im Originaltexte herausgegeben, übersetzt und erläutert von Dr. Maximilian Bittner.* **Vienna** 1895°* (Sitzungsberichte der kais. Akademie der Wissenschaften in Wien, phil.-hist. Classe, Bd. cxxxiii, 3).

242. S. **M. Riḍā "Najm" Ṭabāṭabā** has already been mentioned as the author of works composed in the years 1231–64/1816–48 (see *PL.* i pp. 148–9, 488, 523, 901, 1245).

Khwurshīd i lāmiʻ, or *Manẓar al-ʻālam,* a geographical work: **Rieu** iii 1014b (extracts only. Circ. A.D. 1850).

243. **Ratan Laʻl** (the Madrās cat. adds: b. Chapna Laʻl [4] Kāyat) [5].

[1] It is not clear whether in Cormick's case this refers to his final departure in 1833, since, as already mentioned, he had been absent on previous occasions. So far as can be ascertained from Elgood's *Medical history*, McNeill was only occasionally in Tabrīz, in 1831 for example [Elgood p. 419 ult.], and again apparently in the following year [Elgood p. 460 ult.]. More than once he was called to Tabrīz to operate on ʻAbbās Mīrzā for fistula [Elgood p. 457], presumably towards the end of his life [he died in 1833].

[2] See the article Ushnūyah (Minorsky) in the *Ency. Isl.* The word is transliterated *ocnoviyye* [i.e. Ushnuwīyah] in the *Farhang i jughrāfiyāʼī i Īrān* iv p. 24.

[3] The date of composition is given in the MS. as A.H. 123 [*sic*], which Bittner emends into 1230 (text, p. 36[2]), but that date (= 1815) cannot be correct, since it is anterior to McNeill's arrival in Persia.

[4] Probably a corruption of Chaman Laʻl (for which name cf. Garcin de Tassy i p. 381).

[5] i.e. Kāyat'h = Kāyast'h (cf. *PL.* i p. 471 n.3).

(1) *Maqṭaʻ al-arḍ,* composed in 1251/1835–6: **Ḥaidarābād** 1252/1836–7 (see Āṣafīyah i p. 594 no. 108 and iii p. 242 no. 145, presumably the same work, though in the latter place the author's name is given as Nawwāb Shams al-Umarā' Amīr i Kabīr (cf. *PL.* ii p. 21)).

(2) *Risālah i jughrāfiyah* (beg. *Baʻd i ḥamd i Khāliq al-Arḍ wa-l-Samāwāt*), composed in 1251/1835–6 for Nawwāb ʻUmdat al-Daulah Bahādur [cf. *PL.* ii p. 100], son of Shams al-Umarā' Bahādur: **Madrās** i 510 (A.H. 1258/1842).

Edition: *Risālah dar ʻilm i jughrāfiyah,* 1252/1836–7 (Āṣafīyah iii p. 242 no. 155, where the place of publication, doubtless Ḥaidarābād, is not stated).

(3) *Takhṭīṭ al-bilād,* composed in 1251/1835–6. Edition: 1252 (Āṣafīyah i p. 594 no. 52).

244. Āqā **ʻAbbās,** a native of Shīrāz who had seen some military service in Afghānistān, was introduced to R. Leech [1] at Multān by the latter's servants as a man professing some knowledge of farriery and undertook to cure one of his horses. Subsequently, with a Persian writer (ʻAbbās himself being illiterate), two guides and a servant, " all habited and equipped as fakeers," he left Peshawar on a tour planned by Leech.

(*Safar-nāmah i ʻAbbās i Shīrāzī*) : presumably now in the Secretariat of the Government of India.

English translation: *Journal of a Tour through parts of the Panjab and Affghanistan* [all frontier districts apparently], *in 1837. By Agha Abbas of Shiraz, arranged and translated* [" partly from his original account written by his companion from his own dictation; and partly from his answers to questions put by myself . . ."] *by Major R. Leech . . . From the Secretariat of the Government of India* (in *Journal of the Asiatic Society of Bengal,* N.S. xii/2 (**Calcutta** 1843) pp. 564–621).

[1] Presumably the same person as Lieutenant R. Leech, author of *A grammar of the Panjábee language,* Bombay 1838 (see *Catalogue of printed books . . . in the library of the Royal Asiatic Society,* London 1940, p. 223) and Lieutenant Leach [*sic ?*], author of *A grammar of the Pashtoo or Afghanee language* (Calcutta 1839) (*op. cit.* p. 222). These and two other linguistic works by Robert Leech are recorded in the B.M. general catalogue. [P.S. See also Gabriel *Die Erforschung Persiens* pp. 175[15], 179[22], 187[1].]

245. Mullā **Abū Ṭāhir Khwājah** i muftī [1] i **Samarqandī** b. Mullā Mīr Abū Saʻīd Khwājah qāḍī i kalān i wilāyat i Samarqand.

Samarīyah, on Samarqand, its buildings, the shrines of its saints (with short biographical notices), etc., completed not earlier than 1251/1835–6 (mentioned on p. 35[23] as the date of the death of Sulṭān-Khān Khwājah): **Tashkent** Acad. i 711 (70 foll. A.H. 1288/1871), **Leningrad** Acad. i (Miklukho-Maklai) pp. 94–7 nos. 82 (A.H. 1292/1873), 83, 84.

Editions: (1) **St. Petersburg** 1904° (*Samariya, sochinenie Abu-Takhir-Khodzhi . . . Tadzhitski tekst.* Ed. N.I. Veselovski.[2] 81 pp. Imperatorski Sanktpeterburgski Universitet. Izdaniya Fakul'teta Vostochnykh Yazykov, no. 21). (2) *Samarīyah ta'līf i A. Ṭ. b. A. S. i Samarqandī,* **Tihrān** 1330–1/1952–3‡ (ed. Īraj Afshār, with a preface by Saʻīd Nafīsī. Based on Veselovski's edition).

Russian translation: *Samariyya, opisanie drevnostei i musulmanskikh svyatyn' Samarkanda . . . ,* **Samarqand** 1899 (tr. V. L. Vyatkin. In *Spravochnaya knizhka Samarkandskoy oblasti za 1898 g.,* pp. 153–259).

Uzbek Turkish translation: by ʻAbd al-Mu'min Sattārī, ed. Ṣadr al-Dīn ʻAinī: **Tashkent** Acad. i 712 (a MS. apparently prepared for the press in 1923).

246. Ḥājī **Ilāh-dād,**[3] a resident of Pashāwar, was sent to Dīr by General [Claude Auguste] Court [4] with a questionnaire to obtain information about the manners, customs, etc., of the Kāfirs inhabiting the adjacent country of Kāfiristān.[5]

[1] See *Samarīyah,* Tihrān A.H.S. 1331, p. 36[10].

[2] Professor of Oriental History in the University of St. Petersburg, d. 1918: see *Samarīyah,* Tihrān A.H.S. 1331, Afshār's preface pp. 4–5; Sir A. Wilson's *Bibliography of Persia* p. 236.

[3] Or rather, it would seem, Allāh-dād, the spelling with a single *lām* (usually transliterated Ilāh-dād by European orientalists) being apparently a conventional nastaʻlīq spelling. Cf. *Farhang i Niẓām* i p. 402[17]: *lafẓ i* اللّه *rā dar rasm al-khaṭṭ i nastaʻlīq bā yak lām* (الله) *mī-nawīsand.*

[4] Gen. Court, b. 1793, educated at the École Polytechnique, Paris, 1812–13, left the French army in 1818, served in Persia and in 1827 joined Ranjīt Sing'h's forces. After Ranjīt Sing'h's death [in 1839] he returned to France (see Buckland *Dictionary of Indian biography* p. 97).

[5] For which see the article Kafiristan in the *Ency. Brit.,* 11th edition, vol. xv pp. 630–4. Cf. *PL.* i p. 405[8].

(*Aḥwāl i Kāfiristān*),[1] General Court's questions and the answers given by two Kāmōzī Kāfirs, together with the names of the Kāfir tribes and their villages: **Blochet** i 675 (20 foll. Early 19th cent.), 676 (23 foll. Early 19th cent.).

247. In 1838 an anonymous Indian, probably a Hindu, wrote:

Geographical notes relating mainly to places in or adjacent to north-western India; e.g. Bājaur, Swāt, the Indus and Jihlam, Taxila, Attock, Jamrūd, Ḥasan Abdāl, Fatḥ-Jang, Khānpūr, Harāt, Qandahār, etc.: **Blochet** i 677 (100 foll.).

248. Alexandre **Chodźko** [pronounced Kodj-ko according to Larousse], a Pole, b. 11 July 1804 [2] at Krzywicze in Lithuania, d. 20 December 1891 at Paris, was a Russian consul in Persia and afterwards Professor of Slavonic Languages and Literatures at the Collège de France. Among his works were (1) *Specimens of the popular poetry of Persia*, London 1842°* (Oriental Translation Fund), (2) *Grammaire persane*, Paris 1852*, 2nd ed. Paris 1883°*, (3) *Chants populaires slaves*, 1865, (4) *Théâtre persan. Choix de téaziés ou drames, traduits . . .*, Paris 1878°*. [*Larousse du xx^e siècle*, ii (Paris 1929) p. 234; Edwards coll. 179–80; A. T. Wilson *A bibliography of Persia* p. 42; Ṣabā *Bibliographie française de l'Īrān* p. 25 no. 209, etc.; Gabriel *Die Erforschung Persiens*, pp. 161, 162, 174, etc.]

(*Stages on the caravan routes* from Harāt to Qandahār, from Qandahār to Kābul and from Mashhad to Khīwah, together with information concerning the garrisons of Khurāsān), drawn up in 1841 on the basis of information received from a caravaneer: **Blochet** i 652 (4 foll.).

249. In 1846 **Ganēshī La'l** accompanied Charles [Stewart] Hardinge [afterwards 2nd Viscount Hardinge] and Captain [Arthur Edward] Hardinge, sons of the Governor General of India, on a journey to Kashmīr.

(*Diary of a journey to Kashmīr*), beginning with the departure from Lūd'hiyānah on 28.3.1846 and ending abruptly

[1] There is no formal title. Blochet calls the MS. " Enquête sur les Kafirs ".
[2] So Heyne *Orientalistisches Datenbuch*: Larousse says 1806.

with the arrival at Sā'irī, a village in the Simla hills, on 11.6.1846: **Rieu** iii 982b (70 foll. Circ. A.D. 1846).

250. **Aḥmad Shāh Naqshbandī** b. Khwājah Shāh Niyāz Kashmīrī.

(*Route from Kashmīr to Yārkand*), written at the request of Lord Elphinstone and presented to him in Kashmīr in July 1846: **Blochet** i 674 (25 foll.).

Translation: *Route from Kashmír, viâ Ladakh, to Yarkand, by Ahmed Shah Nakshahbandi. Translated from the Persian MS.* (by J. Dowson [1]) (in *JRAS.* xii (1850) pp. 372–85).

251. **'Abd al-Karīm [Khān] " Mushtāq " Jhajjharī**,[2] or, as he calls himself in his concluding lines, Karīm Khān Jhajjharī, b. Qāsim Khān b. Ṭālib Khān Afghān Sarban,[3] having been invited to England by the Admiralty for the purpose of acquainting himself with the latest astronomical instruments, left Delhi in September 1839 and remained in London until November 1841. A manuscript of the Urdu *Siyāḥat-nāmah* in which he described this visit to England was in the possession of Garcin de Tassy,[4] who published in the *Revue de l'Orient* for 1865 an abridged French translation of the first two parts (i.e. from Delhi to Calcutta and from Calcutta to London). In Dhū 'l-Qa'dah 1261/November 1845 Karīm Khān visited the tomb of Quṭb al-Dīn Bakhtyār Kākī (for whom see *PL.* i p. 943 ult.) and at an interview with the Governor General, Lord Henry Hardinge [*sic* [5]], he was asked to write an account of the ancient buildings of Delhi. In compliance with that request he wrote not merely an account of the buildings of Delhi but a work of much wider scope, the *Mir'āt i gītī-numā*.

[1] b. 1820, d. 23 Aug. 1881, tutor at Haileybury, Professor of Hindustani at University College, London, editor of H. M. Elliot's *History of India* (see *D.N.B.* and Buckland's *Dictionary of Indian biography* p. 123).
[2] Jhajjhar (spelled also Jhajjar) is thirty-five miles west of Delhi. For another Jhajjarī see *PL.* i p. 1314 penult.
[3] For Sarban, one of the three sons of Qais 'Abd al-Rashīd and ancestor of various Afghān tribes, see the article Afghānistān in the *Ency. Isl.*, 1st ed. vol. i p. 152b, 2nd ed. vol. i p. 218b.
[4] See his *Histoire de la littérature hindouie et hindoustanie*, 2nd ed., vol. ii (Paris 1870) p. 165 (under Karim Khan).
[5] Sir Henry Hardinge was raised to the peerage as Viscount Hardinge in 1846.

Mir'āt i gītī-numā (beg. *Marātib i ḥ. u sp. i bī-q. taslīm i bār-gāh*), a geographical work completed on 1 Rabī' al-Awwal 1263/17 Feb. 1847 (according to a statement, perhaps corrupted, at the end of one of the B.M. MSS., though the other, as well as the I.O. MS., is dated Shawwāl 1262 [Sept. 1846]) and containing unnumbered sections devoted to [1] opinions of ancient and modern astronomers concerning the solar system, [2] the globe and its divisions, [3] description of Asia (almost entirely concerned with the history and geography of India, including an account of Delhi and its monuments), [4] Africa, [5] Farang, or Europe, [6] America, [7] England: its early history, [8] description of London, [9] history of the E.I.Co.: **Rieu** iii 994b (A.H. 1262/1846), 994a (circ. A.D. 1850), **I.O.** D.P. 724 (bearing the author's seal).

252. **Ḥakīm i Ilāhī**[1] **Lak'hnawī,** or, as in the colophon, Ḥakīm al-Hind Awad'hī.[2]

Kashshāf i 'ālam, a compendium of geography: **Lucknow** 1265/1849* (67 pp. Niẓāmī Pr.).

253. P. **Raphael** (so Edwards), or Mīrzā Rafā'īl (so Browne), or Rafaeli (so D.M.G. cat.).

(Jahān-numā), a geography compiled from English works at the request of the Shāh: **Tabrīz** 1267/1851° (228 pp., 1 map. Cf. Browne *Press and poetry* p. 160 (70); *Katalog der . . . Deutschen Morgenländischen Gesellschaft. Erster Band: Drucke,* Leipzig 1900, p. 363).

254. In 1269/1852–3 a census of all the houses and other buildings in Ṭihrān was taken by order of Nāṣir al-Dīn Shāh.

'Adad i khānahā u sā'ir i bināhā-yi Dār al-khilāfah i bāhirah i Ṭihrān, . . . a directory of Ṭihrān giving the character, size and ownership of each house: **Browne** Coll. K. 9 (9) = Houtum-Schindler 44 (188 foll.).

[1] Possibly Ḥakīm "Ilāhī", in which case Ilāhī is presumably a *takhalluṣ*. Otherwise Ḥakīm i Ilāhī, like Ḥakīm al-Hind, would doubtless be a title or surname.

[2] Awad'h = "Oudh". Cf. *PL.* i p. 703.

255. **Farhād Mīrzā** b. 'Abbās Mīrzā b. Fatḥ-'Alī Shāh died in 1305/1888 (see *PL.* i pp. 204, 1258).

(1) *Hidāyat al-sabīl:* see *PL.* i p. 1157.

(2) *Jām i Jam,* a translation of William Pinnock's *Comprehensive system of modern geography and history with additions*: **[Tihrān]** 1273/1856° (429 pp. Cf. *Dharī'ah* v p. 24 no. 109, where the place of printing is given as Bombay; Mashhad cat. iii, *fṣl.* 17, ptd. bks., no. 3; *Mélanges asiatiques* iii p. 49; R.A.S. cat. of ptd. bks. p. 326; *JRAS.* 1923 p. 224).

256. 'Abd al-Laṭīf *al-ma'rūf bi-* Muḥyī 'l-Dīn, as he calls himself at the end of the *Jawāhir al-ḥaqā'iq* (p. 181[12]), or Maulawī Saiyid Shāh 'Abd al-Laṭīf *al-ma'rūf bi-* Saiyid Shāh **Muḥyī 'l-Dīn Qādirī** Naqawī **Wailūrī,**[1] as he is called on the title-page, wrote also a work entitled *Jawāhir al-sulūk,* "a scheme of existence, and the duties of the believer, according to the Ṣūfī doctrine" (Arberry), published at Madrās in 1283/1866* (276 pp., 11 charts). Born in 1207/1792–3, he taught in a *madrasah* founded by himself at Vellore and died at al-Madīnah on 3 Muḥarram 1289/13 March 1872 (see Raḥmān 'Alī p. 222).

Jawāhir al-ḥaqā'iq, a Ṣūfī cosmography completed at Vellore on 11 Rajab 1273/7 March 1857: **Madrās** 1274/1857–8°* (Maẓhar al-'Ajā'ib Pr. Pp. [1], 182, [2], 14, [2]; a large folded diagram headed *al-dā'irat al-wujūdīyah* as frontispiece; 4 celestial and three terrestrial maps towards end).

257. For the *Āthār i Ja'farī,* a topography and history of Fārs, with a sketch of the history and geography of the world, by M. Ja'far Khūrmūjī ([Ṭihrān ?] 1276/1860°), see *PL.* i p. 352.

258. In 1276/1859–60 was compiled, possibly by order of F. A. Bakulin, Russian consul at Astarābād—

Khānah-wār [u] anfās i mamlakat i Astarābād bā jamī' i muta'alliqāt [*sic lege pro* m'lqāt], statistics, mainly demographic, concerning Astarābād and its eight districts (*bulūkāt*), without preface or conclusion: **Leningrad** Acad. i

[1] This is the spelling given in Khwājah 'Abd al-Majīd's Urdu dictionary, the *Jāmi' al-lughāt*. Vellore is 87 miles west of Madrās and 15 miles west of Arkāt ("Arcot").

(Miklukho-Maklai) p. 98 no. 86 (probably autograph. 20 foll. Formerly in Bakulin's possession).

259. [Mīrzā **Ibrāhīm** [1]].

Kitāb i Astarābād u Māzandarān u Gīlān u Simnān u Dāmghān wa-ghairah,[2] geographical (also economic, ethnographic and historical) information concerning the towns and districts along the route Tihrān, Simnān, Dāmghān, Shāhrūd, Astarābād, Māzandarān, Gīlān, begun 29 Ramaḍān 1276/21 April 1860 and completed 20 Dhū'l-Qa'dah 1277/31 May 1861: **Leningrad** Acad. i (Miklukho-Maklai) p. 99 no. 87 (102 foll. A.H. 1277/1860–1, apparently autograph. Transcribed for B. Dorn [cf. *PL.* i p. 224[9]]), **Browne** Coll. Sup. 9 (19 foll. only).

260. For the *Khwurshīd i jahān-numā*, a history and geography of the world completed in 1280/1863–4 by S. Ilāhī Bakhsh Ḥusainī Angrēzābādī, see *PL.* i p. 152.

261. Maulawī Abū M. **Ḥasan "Shi'rī"** Qādirī Kashmīrī died in 1298/1881 (see *PL.* i p. 1046).

Zubdat al-akhbār, a cosmography: **Amritsar** 1282/1865° (404 pp.).

262. **Khair al-Dīn Bāshā al-Tūnisī,** of Circassian origin, was born in 1810 and at an early age went to Tūnis, where he rose to high official positions. In 1294/1877 he was invited to Istānbūl by Sulṭān 'Abd al-Ḥamīd and in 1295/1878 he became Grand Vizier, but he was dismissed after only eight months in office. He died in 1307/1890. [Zaidān *Tārīkh ādāb al-lughat al-'Arabīyah* iv (1914) p. 290; *Ency. Isl.* under Khair al-Dīn Pasha (Menzel); Brockelmann *Sptbd.* ii p. 887; etc.]

[1] "The history of the كتاب گيلان (Dorn, Bericht) est assez amusante. Its author was named—if I am not mistaken—Mirza Ibrahim and was a semi-literate monshi who accompanied Mackenzie [Capt. F. Mackenzie, author of *Report on the Persian Caspian provinces*, Resht, 1859–60, unpublished: see Rabino *Māzandarān and Astarābād*, p. 13 n.2] then HBM Consul at Resht on his tour in Mazandaran, Astarabad, Damghan, etc. This monshi probably sold a copy of his notes to Melgunoff, who reproduces them practically word for word ... The faulty spelling is really remarkable and was recopied by Melgunoff ... When searching for material for my work on Gilan I managed to locate the descendants of this Mirza Ibrahim and obtained from them the loan of the original pocket notebook of Mirza Ibrahim all written in pencil!!" (in a letter dated Nov. 13th 1931 from H. Rabino to V. Minorsky).

[2] Title (probably due to Dorn) from binding.

Aqwam al-masālik fī ma'rifat aḥwāl al-mamālik, a geographical, political and statistical account of the countries of Europe with a short account of the rest of the world: **Tūnis** 1284–5/1868° (see Ellis i col. 841).

Persian translation: by Ḥaidar 'Alī Iṣfahānī *mulaqqab bah* Fakhr al-Udabā', **Majlis** 686.

263. Cornelius Van Alen **Van Dyck,** b. 1818, d. 13 Nov. 1895, an American medical missionary in Syria, was manager of the mission press at Bairūt from 1857 to 1880 and wrote numerous educational works in Arabic (see Zaidān *Tarājim mashāhīr al-sharq* ii pp. 39–53, *Tārīkh ādāb al-lughat al-'Arabīyah* iv pp. 218–19; Sarkīs *Dictionnaire encyclopédique de bibliographie arabe* coll. 1462–5; *Columbia encyclopedia* p. 1824; *Dictionary of American biography* xix p. 186).

al-Mir'āt al-waḍīyah fī 'l-kurat al-arḍīyah, a general geography printed three times at Bairūt: see *Iktifā' al-qanū' bi-mā huwa maṭbū'*, by Edward Van Dyck (his son), Cairo 1896/1313, p. 402, and Ellis ii col. 736, where an edition of 1852° is recorded.

Persian translation: *Kashf al-qinā' 'an aḥwāl al-aqālīm wa-'l-biqā'*, by Fakhr al-Dīn b. Abī 'l-Qāsim Gulpāyagānī, **Bombay** n.d.° (220 pp.).

264. Mīrzā Mullā **'Abd al-Raḥmān b. M. Laṭīf** Mustajirr [*sic* ?] **Samarqandī** accompanied the Russian orientalist Aleksandr Lyudvigovich Kun (1840–1888) as translator at the time of Major-General A. K. Abramov's Iskandar-Kul expedition in 1870.

(*Rūz-nāmah i 'Abd al-Raḥmān b. M. Laṭīf i Samarqandī*), a diary from 25 April to 27 June 1870 written at the request of A. L. Kun and giving a detailed account of the localities on the route of the Iskandar-Kul expedition (the upper Zarafshān from Penjikent to Paldarak, the valleys of the Yaghnōb and Iskandar-Daryā, the Iskandar-Kul districts): **Leningrad** Acad. i (Miklukho-Maklai) p. 100 nos. 88 (probably autograph. 398 foll. Cf. *Mélanges asiatiques* x p. 278 no. 106), 89 (transcribed for Kun. 322 foll. Cf. *Mélanges asiatiques* x p. 279 no. 107).

Probably the same person is the author of:

(*Rūz-nāmah i Wīstafkah* [1] *i Muskāb*), an account of the Moscow Exhibition of 1872, especially the Turkistān section, by an anonymous Central-Asian who went to Moscow in that year with A. L. Kun: **Leningrad** Acad. i (Miklukho-Maklai) p. 102 no. 90 (76 foll.).

265. For the *Mir'āt al-Qāsān*, completed in 1288/1871 by 'Abd al-Raḥīm "Suhail" Ḍarrābī Dunbulī Kāshānī, see *PL.* i p. 350.

Edition: *Tārīkh i Kāshān ta'līf i 'Abd al-Raḥīm i Ḍarrābī (Suhail i Kāshānī)* . . ., **Tihrān** A.H.S. 1335/1956‡ (ed. Īraj Afshār [cf. *PL.* i p. 1179]. Int'shārāt i Farhang i Īrān-zamīn, 2. A second edition with notes and indexes is announced on the last page as in the press).

266. Mīrzā **Mahdī Khān,** evidently an officer in the army of the Wakīl al-Mulk [2] during a pacification of Balūchistān, was sent with 'Abd Allāh Khān in 1282/1865–6 to take the port of Ṭīs in Makrān [*Notes* . . ., p. 153]. In 1281/1864–5 he had taken the village of Pīshīn after a siege of five days [*Notes* . . ., p. 181].

Persian text of his report on Balūchistān: [title ?], **Ṭihrān** "July 1875" [= Jumādā II–Rajab 1292].

English translation: *Notes on Persian Belúchistán. From the Persian* [report] *of Mirza Mehdy Khán.* [Submitted to the Persian Government and] *Published Teheran, July 1875.* [The article signed on p. 154] A. [= Albert] H. [= Houtum] Schindler (in *JRAS.* N.S. vol. ix/1 (Oct. 1876) pp. 147–54).

267. **Ismā'īl "Durdī" Iṣfahānī** was a son of the poet and calligraphist Mīrzā Ibrāhīm "Sāghar" Iṣfahānī.[3] He was the

[1] Vystavka (Russian) = exhibition, show.

[2] Cf. Goldsmid *Telegraph and travel*, London 1874, p. 583: "We remained four days [in January 1866] at Karman, most hospitably and honourably cared for by the late Muhammad Ismail Khan, Wakil-ul-Mulk, then Minister [Wazīr] of the nominal governor Prince Kāiomars [*sic*], son of Kahraman Mirza [b. 'Abbās Mīrzā], and afterwards governor himself." See especially *op. cit.* pp. 584–90.

[3] Who visited India shortly before 1267/1850–1 (when the *Akhlāq i Nāṣirī* was lithographed at Bombay in his handwriting) and again in 1270/1853–4 and who died at Iṣfahān in Rajab 1302/1885: see *Dharī'ah* viii p. 157 no. 631; 'Abd al-Karīm Jazī *Tadhkirat al-qubūr*, 2nd ed. p. 60[12]; *Dīwān i Ghamgīn*, A.H.S. 1328/1949–50, Jalāl al-Dīn Humā'ī's introduction.

author of *Tajārib i khwud i man u ārā-yi khwud i man . . . My own experinces* [*sic*] *and my own opinions by Aga Mirza Ismail Dordi Ispahanee. June 1884* ["A tract on the political relations of England, Russia, and Persia", according to Edwards], which was lithographed in 1301/1884° (66 pp.) at [Ḥaidarābād ?]. On p. 595 of the Āṣafīyah catalogue, vol. i, which was published in 1332/1914, he is described as *maujūd*, i.e. still alive. It seems probable that he was then resident in Ḥaidarābād. [*Dharī'ah* viii p. 157 no. 631, ix/1 p. 321 no. 1900].

Jughrāfiyah i 'ālam: 1297/1880 (see Āṣafīyah i p. 594 no. 95, where the place of publication, doubtless Ḥaidarābād, is not stated).

268. **M. Ḥasan Khān Marāghī** entitled **Ṣanī' al-Daulah** and afterwards **I'timād al-Salṭanah** died 19 Shawwāl 1313/3 April 1896 (see *PL.* i pp. 154–5, 1248–9, *et alibi*).

(1) *Maṭla' al-shams,* a geographical, historical and biographical account of Khurāsān and of some places on the way thither, [**Tihrān** ?] 1301–3/1884–6°* (3 vols.): see *PL.* i p. 356; Wilber p. 269.

(2) *Mir'āt al-buldān i Nāṣirī,* an uncompleted alphabetical dictionary of Persian towns and villages in four volumes extending to the letter *jīm*, [**Tihrān** ?] 1293/1876 (vol. i only, 388 pp. ending with Tabrīz); [**Tihrān**] 1294–7/1877–80° (4 vols., of which vol. i has 606 pp. and ends with Tihrān (طهران)): see *PL.* i p. 344; Wilber p. 269.

(3) *al-Tadwīn fī aḥwāl jibāl Sharwīn,* **Tihrān** 1311–12/1893–4* (pp. 148; 61): see *PL.* i p. 362; *Dharī'ah* iv p. 18 no. 61; Mashhad iii, *fṣl.* 14, ptd. bks. no. 31.

269. Qārī **Raḥmat Allāh "Wāḍiḥ"** b. 'Āshūr [1] Muḥammad Bukhārī (cf. *PL.* i pp. 387 (6), 916) died in 1311/1893 according to Tashkent Acad. i p. 138[6]. For seven further MSS. of his *Tuḥfat al-aḥbāb* see nos. 332–8 in that catalogue.

Gharā'ib al-khabar fī 'ajā'ib al-safar, or *Sawāniḥ al-masālik wa-farāsikh al-mamālik*, an account of a journey in 1303/1886 to Mecca and al-Madīnah through Turkistān and

[1] 'Āshūr, not 'Ashūr.

Persia: **Tashkent** Acad. i pp. 172–3 nos. 399 (153 foll. A.H. 1304/1886–7, possibly autograph), 400, 401.

270. **M. Taqī Khān "Ḥakīm"** (cf. *PL.* i pp. 242 (3), 386).

Ganj i dānish, a gazetteer of Persia, [**Tihrān**,] 1305/1887° (573 pp. Cf. Browne *Lit. Hist.* iv pp. 456–7).

271. Ḥājj Mīrzā **M. 'Alī** b. Aḥmad Anṣārī **Qarājah-Dāghī** wrote a commentary on Fāṭimah's well-known *khuṭbah* (cf. *Dharī'ah* vii p. 205 no. 1005). [*al-Ma'āthir wa-'l-āthār* (quoted in *Dānishmandān i Ādharbāyjān* p. 333); *Aḥsan al-wadī'ah* ii pp. 72–4; Brockelmann *Sptbd.* ii p. 836.]

Zain al-ma'ābid fī faḍīlat al-masājid, on the merits (*faḍīlat*) of the Ustād Shāgird Mosque [1] at Tabrīz together with *nikāt i ḥadīthī u tafsīrī u akhlāqī*, completed in 1308/1890: **Tabrīz** 1308/1891 (Mashhad v p. 275).

272. S. **Luṭf-'Alī-Shāh** Maudūdī Chishtī.

Armaghān i Hindūstān, described in the Ḥaidarābād Coll. cat. p. 37 as "a geography of India": **Ḥaidarābād** 1311/1893–4 (see Āṣafīyah i p. 594 (under Jughrāfiyah), ii p. 836 (under Safar-nāmah)).

273. **Ḥasan Fasā'ī** Shīrāzī, b. 1237/1821–2, d. Rajab 1316/Nov.-Dec. 1898.

Fārs-nāmah i Nāṣirī, a history and geography of Fārs with an index of place-names: **Tihrān** 1313/1895–6° (2 vols. in 1. 685 pp. Cf. Browne *Lit. Hist.* iii 162; Wilber p. 270).

Abridged translation of the two sections relating to the tribes in the final chapter: *Hajji Mirza Hasan-i-Shirazi on the nomad tribes of Fars in the Fars-nameh-i-Nasiri. By D. Austin Lane* [2] (in *JRAS.* 1923 pp. 209–31).

274. S. **M. Naṣīr "Furṣat"** Ḥusainī Jahrumī **Shīrāzī** [3] entitled (*mulaqqab*) Furṣat al-Daulah was born at Shīrāz in 1271/1854–5 and died in 1339/1920 (see *PL.* i p. 1295; *Āthār i 'Ajam*, Bombay

[1] For which see the article Tabrīz in the *Ency. Isl.*
[2] Not Lake as printed in *PL.* i p. 1295[3].
[3] *Furṣat al-Shīrāzī wa-huwa 'l-Mīrzā Muḥammad Naṣīr al-Ḥusainī al-mulaqqab bi-Mīrzā Āqā . . . ibn Mīrzā Ja'far al-mutakhalliṣ bah Bahjat . . .* (*Āthār i 'Ajam*, appended biography, p. 594[4]).

1314°*, pp. 594–6 (an appended biography); *Sukhanwarān i nāmī i mu'āṣir* ii p. 204 (portrait, titles of nine works, etc.); *Tārīkh i jarā'id . . .* iv p. 60 penult.; *Dharī'ah* ii p. 112 no. 443, viii p. 47 no. 124, p. 148 no. 577). For his *Buḥūr al-alḥān* (Bombay 1332/1914°*) see Edwards col. 583; Arberry p. 79; *Dharī'ah* iii p. 50.

Āthār i 'Ajam, on the archæology, geography, history, biography, etc., of south-western Persia, completed in 1313/1895–6: **Bombay** 1314/1896°* (viii, 603 pp. Portrait as frontispiece, map at end. Cf. *PL.* i pp. 353; *Dharī'ah* i p. 8; Wilber p. 270). Doubtless this work is identical with the *Āthār i salāṭīn i 'aẓīm al-sha'n i 'ahd i qadīm i bāstān i mamlakat i Īrān* described in Harrassowitz's *Litterae orientales*, Oct. 1938 p. 10 no. 823 (cf. *PL.* i p. 1295[11–14]) as published at Tihrān in 1354 ("8, 596 p. Mit Illustr. 4°"). The correctness of this description naturally needs verification.

275. **'Abbās Shauqī.**

Dasht i Gurgān, on its geography and the Turkmān tribes living there: printed 1314/1896–7 (48 pp. See *Dharī'ah* viii p. 171 no. 706).

276. Mīrzā S. 'Alī b. Ḥusain Ḥusainī Tabrīzī, known as (*al-ma'rūf bi-*) Mīr S. **'Alī Khān Ḥijāzī** and entitled (*wa-'l-mulaqqab min al-Sulṭān Muẓaffar al-Dīn Shāh bi-*) **Waqār** [1] **al-Mulk**, was for ten years Persian Consul at Bombay.

Jām i Jam i Hindūstān, or *Siyāḥat-nāmah i Waqār al-Mulk*, on India, its peoples and their history: Browne *Press and poetry* p. 164 no. 142, *Dharī'ah* v p. 24 no. 108, **Tabrīz** 1314/1897 (337 pp. Karatay p. 163); **Ṭihrān** 1322/1904–5 (*Dharī'ah*, loc. cit.).

277. Najm al-Daulah Mīrzā **'Abd al-Ghaffār Khān Iṣfahānī** died in 1326/1908 (see *PL.* ii p. 22).

(1) *Kifāyat al-jughrāfī i ṭabī'ī u siyāsī i jadīd*: **Tihrān** 1319/1901–2 (see Mashhad iii, *fṣl.* 17, ptd. bks., no. 13; *Dharī'ah* v p. 116[2]).

(2) *al-Riḥlat al-Khūzīyah*, on a journey to Khūzistān

[1] Or Wiqār in accordance with the *ghalaṭ i mashhūr*.

undertaken by order of Nāṣir al-Dīn S͟hāh from 23 D͟hū 'l-Ḥijjah 1298/16 November 1881 to 14 Ramaḍān 1299/30 July 1882: **Qum** private library of S. S͟hihāb al-Dīn Tabrīzī Mar'as͟hī known as Āqā Najafī [1] (see *D͟harī'ah* x p. 169 no. 328).

(3) *Uṣūl i jughrāfiyā :* printed 1298/1881 (see *D͟harī'ah* ii p. 180 no. 666).

278. **M. 'Alī K͟hān "Tarbiyat"** b. M. Ṣādiq Tabrīzī was born at Tabrīz on 13 Jumādā ii 1294/25 June 1877 (see *D͟harī'ah* viii p. 45) and died at Tihrān on 26 Dai 1318/16(?) January 1940 (cf. *PL.* i pp. 1111, 1352^{2-4}, where p. 51 should be read; *Armag͟hān* xx p. 433; etc.).

Zād u būm, a geography of Persia: [**Tabrīz,**] 1319/1901° (158 pp. Cf. Browne *Press and poetry* p. 163 (123)).

279. **M. 'Alī** *Qūrk͟hānac͟hī i Ṣaulat i Niẓām.*

Nuk͟hbah i Saifīyah, on the geography of Astarābād, Yomūt and Gōklān,[2] composed in 1321/1903 by order of S͟hāhzādah Ḥājj Saif al-Daulah, Governor of Astarābād: **Majlis** i 690 (138 foll.).

280. Vasili Vladimirovich **Bartol'd** (or, alternatively and baptismally, Wilhelm **Barthold**), the distinguished Russian orientalist, was born at St. Petersburg in November 1869 and died in August 1930 (see *V. V. Barthold. Four studies on the history of Central Asia. Translated from the Russian by V. and T. Minorsky,* vol. i, Leyden 1956, foreword; *The Times* 22 Aug. 1930, p. 9g (death), 26 Aug. 1930, p. 14a (appreciation by Sir E. Denison Ross)).

Istoriko-geograficheski obzor Irana : **St. Petersburg** 1903.

Persian translation: *Tad͟hkirah i jughrāfiyā-yi tārīk͟hī i Īrān* (English title: *W. Barthold. Historico-geographical survey of Iran. Translated from the original Russian by H. Serdadver* [3]).

[1] b. Najaf 20 Ṣafar 1315/21 July 1897: see *D͟harī'ah* vii p. 292 no. 45.
[2] For these large Turkmān tribes see Rabino *Māzandarān and Astarābād* pp. 96–101; etc.
[3] Ḥamzah Sardādwar (Ṭālib-zādah) according to *D͟harī'ah* v p. 115 no. 468.

Tihrān A.H.S.1308/1930* (295 pp. Ittiḥādīyah Pr. Cf. Wilber p. 275).

281. **Nādir Mīrzā** b. Badī' al-Zamān Ispahbad b. Muḥammad-qulī Mīrzā Mulk-ārā-yi T͟hānī b. Fatḥ-'Alī S͟hāh **Qājār** (cf. *PL.* i p. 1299) was born circ. 1244/1828–9 (*D͟harī'ah* v p. 116^{12}) and died in 1303/1885–6 (*Oriens* 7/1 (1954) p. 202^{4}; *Yādgār* ii/5 pp. 15–26).

Tārīk͟h u jughrāfiyā-yi dār al-salṭanah i Tabrīz, or *Jughrāfī i Tabrīz,* the original title according to *D͟harī'ah* v p. 116^{10}, or *Jughrāfiyā-yi Muẓaffarī,* the title given to its expanded form, a geography and history of Tabrīz to 1302/1884–5, extended to 1323/1905 at the request of Muẓaffar al-Dīn S͟hāh (1313–24/1896–1907) by Lisān al-Mulk Malik al-Mu'arrik͟hīn Hidāyat Allāh K͟hān "Sipihr" [1] [b. M. Taqī "Sipihr" Kās͟hānī: cf. *D͟harī'ah* viii p. 18^{12}], after whose death the printing was completed, though according to Minorsky (cf. *PL.* i p. 1299) the work was not issued until circ. 1940: **Tihrān** 1323/1905 (see *D͟harī'ah* v p. 116 no. 477; Iraj Afs͟hār *Nat͟hr i Fārsī i mu'āṣir* pp. 12, 14–16, where a short extract is given).

If this Nādir Mīrzā Qājār died in 1303/1885–6, as stated above, he must be a different person from **Nādir Mīrzā "T͟huraiyā" Qājār,** who wrote:

Tārīk͟h i T͟huraiyā, a history of Tabrīz begun in 1303/1885–6 and completed on 22 Muḥarram 1314/2 July 1896: *D͟harī'ah* iii p. 245 no. 903, where no information is given about any manuscript or printed edition.

282. Of unknown authorship is:

Jughrāfiyā-yi mamlakat i Kirmān, in five *tanbīhs* without preface or conclusion, composed originally in 1296/1873, when Murtaḍā-qulī K͟hān was governor, but in the redaction described by Miklukho-Maklai not earlier than 1323/1905–6: **Leningrad** Acad. i (Miklukho-Maklai) p. 103 no. 91 (40 foll.), Univ. 1117* (Romaskewicz p. 5).

[1] My identification of "Sipihr" with 'Abbās-qulī K͟hān "Sipihr i T͟hānī" (*PL.* i p. 1299) is evidently incorrect. For M. Taqī "Sipihr" Kās͟hānī see *PL.* i pp. 152, 343, 1247–8.

283. Prince **Nāṣir al-Dīn Tūrā** b. Amīr Muẓaffar.

Tuḥfat al-zā'irīn, descriptions of cemeteries and saints' graves in Bukhārā with biographical information, composed in 1324/1906: **Bukhārā** 1328/1910 (see Semenov *Kurzer Abriss* p. 9).

284. **'Abd al-Razzāq Khān** Sartīp b. Muḥsin b. Karam-'Alī Baghāyirī (*min nawāḥī Sabzawār*) Iṣfahānī was born at Iṣfahān in 1286/1869–70 and migrated with his father to Tihrān in 1296/1879. He is the author of a large work entitled *Tārīkh al-wilādah wa-'l-wafāh* on the dates of birth and death of eminent Muslims from the early days of Islām to his own time (see *Dharī'ah* iii p. 295, no. 1094, where the language is not specified and nothing is said about the place and date of publication, if it has been published).

(1) *Jughrāfiyā-yi ibtidā'ī*: **Persia** 1327/1909 (see *Dharī'ah* v p. 114 no. 462).

(2) *Uṣūl i jughrāfiyā*: **Tihrān** (see *Dharī'ah* ii p. 180).

285. Lisān al-Salṭanah **Malik al-Mu'arrikhīn 'Abd al-Ḥusain Khān** b. Hidāyat Allāh Khān[1] b. M. Taqī "Sipihr"[2] Kāshānī was born in 1288/1871–2 or 1290/1873–4 and died on 28 Rabī' al-Awwal 1352/21 July 1933 (see *Dharī'ah* iii p. 297 no. 1107; *Tārīkh i jarā'id* . . . i p. 42 (*Ā'īnah i 'aib-numā*. Portrait), iii p. 56 (*Shāhanshāhī*), etc.; Browne *Press and poetry* p. 107 (*Shāhanshāhī*); M. 'Alī Mudarris *Raiḥānat al-adab* iv p. 81). Two of his works have already been mentioned in this survey (*PL.* i p. 1299). Others are recorded in the *Dharī'ah*, e.g. iii p. 236 no. 871 (*Tārīkh al-anbiyā'*), p. 297 no. 1107 (*Tārīkh i yaumīyah i Īrān*, 36 volumes), viii p. 18 no. 4 (*Dā'irat al-ma'ārif*, in five large volumes). Neither MSS. nor printed editions of these three works are mentioned in the *Dharī'ah*. According to the *Tārīkh i jarā'id* . . . he wrote about one hundred volumes on history and other subjects.

Jughrāfiyā-yi Kāshān, for children, begun in 1328/1910: **Ma'ārif** ii 301 (26 foll.).

[1] Cf. *PL.* ii p. 169[14].
[2] Cf. *PL.* i pp. 152, 343, 1247–8.

286. **Mīrzā Sirāj al-Dīn b. 'Abd al-Ra'ūf**, a Bukhārā merchant, wrote:

Tuḥaf i ahl i Bukhārā, adventures in foreign lands: **Tashkent** Acad. i 402 (190 foll. A.H. 1329/1911, autograph).

Edition: **Bukhārā** 1330/1912 (see Semenov *Kurzer Abriss* p. 10).

287. Fakhr al-Wā'iẓīn S. **M. Bāqir** Ḥusainī **Khalkhālī** died at Ardabīl in 1337/1918–19 (see *Dānishmandān i Ādharbāyjān* p. 294).

(1) *Jannāt i thamāniyah*, an account of Mecca, Medina, Jerusalem, Najaf, Karbalā', Kāẓimain, Sāmarrā', and Mashhad, with a *khātimah* on Qum, begun in 1327/1909 and completed in 1331/1913: **Mashhad** iii, *fṣl.* 14, MSS., no. 28 (A.H. 1331/1913, autograph. Cf. *Dharī'ah* v p. 150 no. 644).

(2) *Mashāhid al-bilād wa-ma'ārif al-'ibād* (in Persian?): autograph MS. in possession of S. Abū 'l-Futūḥ 'Alawī Khalkhālī (*Dānishmandān* . . ., *loc. cit.*).

288. Qāḍī S. M. **Nūr al-Ḥusain** b. Tabāruk Ḥusain.

Āthār i sharaf, an account, mainly historical, of the province of Bihār: **Patna** [1914*] (Rājanīti Pr. 100 pp.).

289. **Ḥasan Khān Manṭiq al-Mulk** (cf. *PL.* i p. 242 (8)).

Jughrāfiyā-yi bā-naqshah: printed (see *Dharī'ah* v p. 114 no. 467).

290. S. M. 'Alī **Jamāl-zādah**,[1] well-known as a writer of fiction, was born at Iṣfahān in, or about, 1897 and received the later part of his education at Bairūt and in France. For fifteen years he was attached to the Persian legation at Berlin and since 1931 he has been connected with the International Labour Office at Geneva. He wrote for the periodical *Kāwah* (cf. Browne *Lit. Hist.* iv p. 488[1]) and later edited *'Ilm u hunar* (Berlin 1917–18).

[Bertel's *Ocherk istorii persidskoi literatury* pp. 126–8; Chaikin *Kratki ocherk noveishei persidskoi literatury* pp. 119–23; Ishaque *Modern Persian poetry* pp. 65, 75–6; Sa'īd Nafīsī *Shāhkārhā-yi*

[1] His father was the celebrated constitutionalist orator, S. Jamāl [al-Dīn] i wā'iẓ b. 'Īsā b. Ṣadr al-Dīn Iṣfahānī 'Āmilī, who was put to death in 1326/1908. See Browne *Persian revolution* p. 204 (portrait) and elsewhere, *Press and poetry* p. 70[2] (portrait); *Tārīkh i jarā'id* . . . i pp. 250–2 (portrait); etc.

nathr i Fārsī i mu'āṣir i pp. 376–7 (portrait); *Tārīkh i jarā'id* . . . iv pp. 40–2; *Dharī'ah* viii p. 21 no. 21, and elsewhere; *Cassell's encyclopaedia of literature*, London 1953, vol. ii p. 1843; etc.]

Ganj i shāygān yā auḍā' i iqtiṣādī i Īrān : **Berlin** 1335/1917° (Kāwayānī Pr. 219 pp., 1 map. Edwards col. 610).

291. For *al-Iṣfahān* [*sic*], begun in Shawwāl 1342/May 1924 by Mīr S. 'Alī Janāb (cf. Browne *Press and poetry* p. 70 (126); M. Ṣadr Hāshimī *Tārīkh i jarā'id* . . . i pp. 245–8), see *PL*. i p. 1293, Wilber p. 270.

292. S. **Nūr al-Dīn b. M. Sharīf** b. M. Mūsawī, a descendant of S. Ni'mat Allāh Jazā'irī (for whom see Browne *Lit. Hist.* iv pp. 360–7; Brockelmann *Sptbd.* ii p. 586) and on his mother's side a grandson of Sh. M. 'Alī b. Ja'far Shūshtarī, was born in 1316/1899.

Khūzistān-nāmah, on the geography, history and biography of Khūzistān in three large volumes: *Dharī'ah* iii p. 252 no. 935, vii p. 277 no. 1354 (where nothing is said about MSS. or printed editions).

293. Maulawī [1] **Burhān al-Dīn Khān Kushkakī**,[2] former editor of *Iṣlāḥ*, the first Afghān daily newspaper, was born in 1898. He became Secretary to Amān Allāh Khān (afterwards King Amān Allāh) in 1924 and from 1930 onwards he was Assistant Secretary to Nādir Shāh (who reigned 1348–52/1929–33). He was the first editor of the newspaper *Ittiḥād i mashriqī* published twice weekly at Jalālābād from 1919 onwards (cf. *Tārīkh i jarā'id* . . . i p. 50) and in the autumn of 1924 he was summoned to Kābul to edit *Ḥaqīqat*, which was published for a few months only during the Mangal insurrection.

[L. Bogdanov *Notes on the Afghan periodical press* (in *Islamic culture* iii/1 (Jan. 1929) pp. 126–52) p. 139; *International Who's Who* 1950 p. 123.]

[1] It may not be superfluous to mention that this title, which has occurred repeatedly in the present survey, is prefixed in India (and also in Afghānistān ?) to the name of an *'ālim*.

[2] Kakkī (not Kwakkī) according to the spelling in the quotation from Burhān al-Dīn's title-page in *Kattagan i Badakhshan*, preface, p. x.

Rāh-numā-yi Qaṭaghan [1] *u Badakhshān ya'nī mulakhkhaṣ i safar-nāmah i 1301 i Sipah-sālār i Ghāzī Sardār Muḥammad Nādir Khān Wazīr i Ḥarbīyah murattabah i janāb i Maulawī Burhān al-Dīn Khān i Kushkakī* [so in *Kattagan i Badakhshan*, preface, p. x, where the place of publication, doubtless **Kābul**, and the date [A.H.S. 1302/1923–4 ?] are not mentioned].

Russian translation: *Burkhan-ud-Din-Khan-i-Kushkeki. Kattagan i Badakhshan. Dannye po geografii strany* . . . [translated by P. P. Vvedenski, B. I. Dolgopolov and E. V. Levkievski under the general editorship of A. A. Semenov, who has supplied a preface and notes], **Tashkent** 1926* (Obshchestvo dlya Izucheniya Tadzhikistana i Iranskikh Narodnostei za ego Predelami. Pp. xiii, 248; 34 maps).

294. **M. 'Alī Khān** is the author of *Tārīkh*, a school history of the world in modern times (Lahore A.H.S. 1305/1927*), and *Tārīkh i 'umūmī*, pt. 1 (the ancient world, Lahore A.H.S. 1306/1928*: see *PL*. i p. 1188 (22)).

Afghānistān, on the geography of Afghānistān: **Lahore** A.H.S. 1306/1927* (163 pp. Mufīd i 'Āmm Pr.).

295. S. **Riḍā 'Alī-zādah** translated (from Turkish originals in most cases, if not in all) a number of historical, geographical and other works, some of which have already been mentioned (*PL*. i pp. 156 (6), (7), 204 (3), 205 (5)). Of his *Murāsalāt*, model letters, at least four editions have been published (Lahore 1344/1926*; 1345/1927*; 1347/1928*; 1353/1934*). For some other works see Arberry p. 430.

(1) *Tārīkh i milal*, a series of popular geographies [translated from the Turkish] and published at **Lahore** (Mufīd i 'Āmm Pr.) in 1344/1926*, namely, (1) *Zhāpūniyān* (56 pp.); (2) *Kōrahyā'iyān*, on eastern Siberia [and Korea ?] (47 pp.); (3) *Chīniyān* (54 pp.); (4) *Faransāwiyān* (47 pp.); (5) *Ingilīsiyān* (56 pp.); (6) *Īṭāliyān* (49 pp.); (7) *Khīwah u Bukhārā* (56 pp.); (8) *Almāniyān* (47 pp.); (9) *Yahūdiyān* (50 pp.).

[1] قطغن, spelled Kattagan by the Russian translators, but Kataghan in the *Ency. Brit.* The district does not seem to be mentioned in the *Ency. Isl.* article on Afghānistān. It is "so called after a Turkish tribe which, coming from Samarqand, occupied this region towards A.D. 1700, see Kūshkakī, p. 9" (Minorsky's commentary on the *Ḥudūd al-'ālam*, p. 338).

(2) *Turkistān*, a geography of modern Turkistān translated by S. R. ʻA.-z. and edited with a preface by Shēr M. Khān : **Lahore** 1345/1927* (373 pp. Mufīd i ʻĀmm Pr.).

296. **Raḥīm-zādah Ṣafawī** is, *inter alia*, a historical novelist (cf. *Oriens* ix/1 (1956) p. 140[20]). For his *Dāstān i Nādir Shāh i Afshār* (pt. 1 (64 pp.) Tihrān A.H.S. 1310/1931–2) see *Dharīʻah* viii p. 40 no. 70) and for his *Dāstān i Shahr-bānū* (2nd ed. Tihrān A.H.S. 1327/1948–9) *op. cit.* viii p. 38 no. 56.

(1) *Īrān i iqtiṣādī* : **Ṭihrān** A.H.S. 1308–9/1929–30* (Ittiḥādīyah Pr. 2 vols. Pp. 106 ; 387).

(2) *Jughrāfiyā-yi Īrān* : published by Amīr Jāhid in *Sāl-nāmah i Pārs*, vol. 9 (see *Dharīʻah* v p. 114 no. 466).

297. Sulṭān **Bahārmast.**

Jughrāfiyā-yi niẓāmī i Īrān : A.H.S. 1309/1930–1 (81 pp. *Dharīʻah* v p. 118 no. 484).

298. Mīrzā **Ḥusain Gul-i-Gulāb** is perhaps identical with the H. Gul-i-Gulab who appears in *The World of Learning* 1952 as Professor of Botany in the Medical Faculty of the University of Tihrān.

Daurah i jughrāfiyā : A.H.S. 1310/1931–2 (3 vols. *Dharīʻah* v p. 114[4]).

299. **Aḥmad Iḥtisābiyān.**

Jughrāfiyā-yi niẓāmī i Īrān. Editions : A.H.S. 1310/1931–2 (554 pp. *Dharīʻah* v p. 118 no. 483) and another of which the date is not mentioned in the *Dharīʻah*.

300. **Masʻūd Kaihān** is Professor of Persian Geography in the University of Tihrān.

Jughrāfiyā-yi mufaṣṣal i Īrān : **Tihrān** A.H.S. 1310–11/1931–2 (3 vols. Cf. *Dharīʻah* v p. 116 no. 479 and V. Minorsky's description in *Acta Orientalia* xvi p. 54 as well as Wilber p. 275).

301. S. **Jalāl al-Dīn** b. ʻAlī Shaikh al-Islām **Tihrānī** (see *PL.* i p. 1353, ii p. 103 ; *Dharīʻah* viii p. 218 no. 882).

Iṣfahān, a topographical account of Iṣfahān with short biographies of some celebrities buried there, composed after a visit to the town in Mihr-māh 1311/Sept.–Oct. 1932 and appended as

pp. 76–160 to an almanac for 1312 (*Gāh-nāmah i 1312*, **Ṭihrān** 1351/1311/1933. Cf. *PL.* i p. 263[16]).

302. **ʻAbbās Iqbāl** Āshtiyānī was born in 1314/1896–7 and died at Rome on 21 Bahman A.H.S. 1334/10 (?) Feb. 1956 (see *PL.* i pp. 1085, 1348[18] ; *Farhang i Īrān-zamīn* iii/4 (A.H.S. 1334/1956) pp. 411–16 (obituary by Īraj Afshār, with portrait and list of works)).

(1) *Kullīyāt i ʻilm i jughrāfiyā* : **Tihrān** A.H.S. 1312/1933–4 (247 pp. See *Farhang i Īrān-zamīn* iii/4 (A.H.S. 1334/1956) p. 413[22]).

(2) *Kullīyāt i jughrāfiyā-yi iqtiṣādī* : **Tihrān** A.H.S. 1315/1936–7 (221 pp. See *F. i Ī.-z.* p. 414[8]).

(3) *Tārīkh i iktishāfāt i jughrāfiyā'ī u tārīkh i ʻilm i jughrāfiyā* : **Tihrān** A.H.S. 1314/1935–6. (See *F. i Ī.-z.* p. 414[5].)

In addition to these he wrote geographical schoolbooks which have been printed several times (see *F. i Ī.-z.* p. 416[16-18]).

303. **Ḥusain Nūr Ṣādiqī** (b. 24 Shawwāl 1328/29 Oct. 1910 : cf. *PL.* i p. 1293).

Iṣfahān : **Tihrān** A.H.S. 1316/1937–8 (circ. 260 pp., 41 illustrations. Cf. Wilber p. 271).

304. S. **ʻAlī Akbar** "Kāshif" b. Raḍī al-Dīn **Burqaʻī** Qummī, a descendant of Mūsā 'l-Mubarqaʻ b. Imām M. Taqī, was born at Qum on 11 Ramaḍān 1317/13 January 1900 (see *Sukhanwarān i nāmī i muʻāṣir*, by M. Bāqir Burqaʻī (his son), i p. 190 (portrait and list of twelve published works) ; M. ʻAlī Mudarris Tabrīzī *Raiḥānat al adab* i pp. 153–4 (a different portrait and a list of sixteen works) ; *PL.* i pp. 1136[14], 1292).

Rāh-numā-yi Qum, **Tihrān** A.H.S. 1317/1938 (*az intishārāt i daftar i Āstānah i Qum*. Cf. Wilber p. 271 ; *Dharīʻah* x p. 64 no. 73).

305. Aḥmad Ṭāhirī's *Tārīkh i Yazd* (*PL.* i p. 1294) was published not at Tihrān but at the Gulbahār Press, Yazd, A.H.S. 1317/1938–9 (see Balāghī *Tārīkh i Nā'īn, farhang* p. 5).

306. For the *Tārīkh i Yazd*, completed A.H.S. 1317/1938–9

by 'Abd al-Ḥusain "Āyatī" (cf. *Sukhanwarān i nāmī i mu'āṣir* ii pp. 40–3), see *PL.* i p. 1294; Wilber p. 272.

307. Mukhbir al-Salṭanah **Mahdī-qulī Khān Hidāyat** b. 'Alī-qulī Khān Mukhbir al-Daulah b. Riḍā-qulī Khān "Hidāyat" Amīr al-Shu'arā' Māzandarānī (for the last of whom see *PL.* i pp. 906–13, etc.) succeeded A. C. Millspaugh [presumably in 1927] as Administrator General of Finances. He was Prime Minister in 1929 [?].

[S. Jalāl al-Dīn Ṭihrānī *Gāh-nāmah i 1309* p. 249.]

Tuḥfat al-āfāq: **Tihrān** A.H.S. 1317/1938–9 (762 pp. *Dharī'ah* v p. 114,[5] where the language, presumably Persian, is not stated).

Presumably this is the Hidāyat who, with Naiyir and Sīnā, was joint author of:

Jughrāfiyā-yi muṣawwar i 'ālam: **Persia** A.H.S. 1317/1938–9 (3 vols. See *Dharī'ah* v p. 116 no. 476).

308. **'Alī Aṣghar Shamīm.**

Jughrāfiyā-yi 'umūmī: **Persia** A.H.S. 1317/1938–9 (*Dharī'ah* v p. 116 no. 474).

Jointly with **Naṣr Allāh "Falsafī"** (cf. *PL.* i pp. 1249 n., 1283 n.) he composed:

(1) *Jughrāfiyā-yi mufaṣṣal i iqtiṣādī*, in two volumes ((1) Persia, (2) Great Britain, France and Germany): A.H.S. 1318/1939–40 (*Dharī'ah* v p. 116 no. 478).

(2) *Daurah i jughrāfiyā*, in five volumes (*Dharī'ah* viii p. 277 no. 1177, where the date of publication is not stated).

309. **Abū 'l-Qāsim Shukrā'ī.**

Tārīkhchah i qismatī az bināhā-yi tārīkhī i kishwar, dealing, according to Wilber (p. 276), with a limited number of the more renowned sites, the descriptions based upon published material, the illustrations characteristically unsatisfactory: **Iṣfahān** A.H.S. 1318/1939.

310. **'Abbās Kadīwar** is the author of a *Tārīkh i Gīlān* printed A.H.S. 1319/1940–1 (see *Dharī'ah* v p. 116[6]).

Jughrāfiyā-yi Gīlān: *Dharī'ah* v p. 116 no. 475 (where no further particulars are given).

311. **"Rashīd" Yāsamī**[1] (cf. *PL.* i pp. 919, 1340) died on 2 Sha'bān 1370/18 Urdībihisht 1330/10 May 1951 (see S. 'Abd al-Ḥamīd Khalkhālī *Tadhkirah i shu'arā-yi mu'āṣir i Īrān*, Tihrān A.H.S. 1333/1954–5, p. 181; S.M.'Alī Rauḍātī *Zindagānī i . . . āyat Allāh i Chahārsūqī*, Iṣfahān [1372/1953 ?] p. 91).

Kurd u paiwastagī i nizhādī u tārīkhī i ū: **Tihrān** [n.d.] (see Wilber p. 273).

312. M. **Bahman Bahman-Bēgī.**

'Urf u 'ādat dar 'ashāyir i Fārs, a "quite fascinating book" (Wilber): [**Tihrān** ?][2] A.H.S.1324/1946‡ (90 + 3 pp. Chāpkhānah i Shirkat i Maṭbū'āt (see back wrapper). *Az intishārāt i "Bungāh i Ādhar"*, *Khiyābān i Sa'dī* (so or both title-page and front wrapper, but in my copy these words have been covered with gummed paper). Wilber p. 273).

313. **Maḥmūd Bāwar.**

Kūhgīlūyah u īlāt i ān: **Gach-sārān** A.H.S.1324/1945‡ (154 pp. With map, portraits, views and genealogical tables. Portraits of the author on p. 43 and facing pp. 114 and 152).

314. Muhandis **M. 'Alī Mukhbir** "Furūgh" [Shīrāzī] b. Sh. M. Kāẓim Fasā'ī was born A.H.S. 1288/1909–10 at Shīrāz. In 1313/1934–5 the Ministry of Foreign Affairs appointed him surveyor (*muhandis i naqshah-bardār*) to the commissions for the delimitation of the Persian frontiers. [*Sukhanwarān i nāmī i mu'āṣir* ii p. 215 (portrait).]

(1) *Āthār i tārīkhī i Fārs* (in *Yādgār* v/3 (**Tihrān** A.H.S. 1327) pp. 9–24, v/4–5 (A.H.S. 1327) pp. 9–27. Cf. Wilber p. 274).

(2) *Marzhā-yi Īrān*: **Tihrān** A.H.S.1324/1945‡ (134 pp. 9 maps. No index).

(3) *Naqshah-bardārī i 'ilmī u 'amalī*: mentioned without date of publication in *Sukhanwarān i nāmī i mu'āṣir* ii p. 215.

(4) *Naqshah i Īrān*: mentioned *ibid.*

[1] This (in the form Yassami), not Yāsimī, is the spelling used in the biography contributed, doubtless by Yāsamī himself, to *World biography*, New York 1948, p. 5076.

[2] Wilber says Tihrān, but there seems to be no mention of Tihrān or of any other town. Streets named Khiyābān i Sa'dī exist both in Tihrān and in Shīrāz.

315. General **'Alī Razm-ārā** b. Muḥammad Khān Razm-ārā, a professional soldier born A.H.S. 1280/1901–2 and educated at Saint-Cyr, became Army Chief of Staff and finally, in June 1950, Prime Minister. He was assassinated on 7 March 1951 (see *The Times* 8.3.51; the *Daily Telegraph* 8.3.51 (portrait)). In the course of his military career he had acquired an extensive knowledge of the geography of his country. Of his published works on this subject the most important is:

Jughrāfiyā-yi niẓāmī i Īrān, in numerous volumes (some nineteen[1] according to Wilber p. 275) devoted to particular parts of the country (e.g. Eastern Ādharbāyjān, 116 pp., Tihrān A.H.S. 1320, Western Ādharbāyjān, 103 pp., A.H.S. 1320, Fārs, 207 pp., A.H.S. 1321),[2] published, according to Wilber, in the years 1320–5/1941–6, and "of unique value", though unindexed and poorly edited (see Wilber p. 276[3-6], where inconsistent spellings and contradictory statements are referred to).

316. **Ḥusain Baṣīrī** is presumably identical with H. Bassiri who appears as Director of the Anthropological Museum, Teheran, in *The World of Learning*, 1955, p. 609.

Rāhnumā-yi Takht i Jamshīd: **Tihrān** A.H.S. 1325/1946 (cf. Wilber p. 273; Probsthain's *Orientalia nova*, no. 2 (1946–48) p. 26).

317. K. A. **Dānishjū.**

Khūzistān u Khūzistāniyān, "an unpretentious account of the author's travels . . ." (Wilber): **Tihrān** A.H.S. 1326/1947 (68 pp. *Dharī'ah* vii p. 277 no. 1354; Wilber p. 274).

318. **Iqbāl Yaghmā'ī.**

(1) *Bisṭām u Bāyazīd i Bisṭāmī*: **Tihrān** A.H.S. 1317/1938–9 (see *PL.* i p. 1345; Wilber p. 272).

(2) *Jughrāfiyā-yi tārīkhī i Dāmghān*: **Tihrān** A.H.S. 1326/1947–8 (cf. Wilber p. 272).

[1] Appreciably more, if several lectures on adjacent countries (e.g. Afghānistān, 55 pp., Qafqāzīyah, 33 pp., Turkiyah, 60 pp.) mentioned without dates of publication under this heading in the *Dharī'ah* are to be included.

[2] For a list, which includes some volumes described as in the press and is not necessarily complete ("*fī mujalladāt 'adīdah kharaja minhā 'alā mā na'lam Ādharbāyjān i khāwarī, ay al-sharqī, . . .*"), see *Dharī'ah* v (published A.H.S. 1323/1944) pp. 116–18.

319. **Aḥmad Barīmānī,** born at Sārī A.H.S.1284/1905–6, went to Russia in 1307/1928–9 at the expense of the Perso-Soviet Fishery Company (*Shirkat i Shīlāt i Īrān u Shūrawī*) to study ikhthyology and fishery. After his return to Persia he devoted a year to investigations on the south shore of the Caspian Sea and he was subsequently Director of Fisheries in Māzandarān, Gurgān and Gīlān (see 'Abbās Shāyān *Māzandarān* ii pp. 165–6).

Daryā-yi Khazar yā Daryā-yi Māzandarān, on the history, geography, biology, etc., of the Caspian Sea: **Tihrān** A.H.S. 1326/1947 (see Wilber p. 274; Probsthain's *Orientalia nova* 2 (1946–8) p. 402; *Dharī'ah* viii p. 147, where the date is given as 1327).

320. **'Abbās Shāyān** (see *PL.* i p. 1353).

Māzandarān, in three volumes ((1) *auḍā' i jughrāfiyā'ī u tārīkhī,* printed (see *Māzandarān* ii p. 199), but apparently unprocurable,[1] (2) *sharḥ i aḥwāl i rijāl i mu'āṣir* (Tihrān, A.H.S. 1327/1949: see *PL.* i p. 1353), (3) *sharḥ i 'ashā'ir i būmī u ghair i būmī i Māzandarān, ādāb u rusūm i maḥallī, amthilah u ḥikāyāt, dānishmandān u shu'arā'ī-kih ta'līfāt i ba-chāp rasīdah na-dārand,* described in *Māzandarān* ii p. 199 as not yet printed).

321. **Maḥmūd Dānishwar** "Jahān-gard i Īrānī."

Dīdanīhā u shanīdanīhā-yi Īrān, an account of travels in Persia, with special reference to local customs and beliefs, in the years 1324–26/1945–47: **Tihrān** A.H.S.1327–29–/1948–50–, *in progress*? (vol. i (Khūzistān, Lāristān, etc.), vol. ii (Fārs (continued), Iṣfahān, Kurdistān, etc.). Illustrated. Firdausī Pr. Cf. *Dharī'ah* viii p. 290).

322. Dr. **Bahman Karīmī,**[2] described as *Fārigh al-taḥṣīl i Dār al-Mu'allimīn i 'Ālī* on the wrappers, and as *Līsānsiyah*[3] *dar adabīyāt* on the title-pages, of at least two of his early publications, has already been mentioned once or twice, and could have been mentioned more often, in the present survey, since he was

[1] Cf. Wilber p. 275[1]: "The present writer has seen the second volume of this work . . . but has not been able to secure the first volume on the geography and history of the region." The writer of the present survey has likewise failed to obtain the first volume.

[2] Bahman Mīrzā Karīmī on the title-pages of his earliest publications.

[3] = Licencié.

editor of the *Shīrāz-nāmah* (Tihrān A.H.S. 1310/A.H. 1350/A.D. 1932 : cf. *PL.* i p. 351), the *Niẓām al-tawārīkh* ([Tihrān] A.H.S. 1313/1934–5 : cf. *PL.* i p. 1230[15]) and the *Jāmiʻ al-tawārīkh* [*i Rashīdī*], vol. ii (Tihrān A.H.S. 1313/1934–5 : cf. *PL.* i p. 1231[19]). Among other works edited by him is the *Miʻrāj-nāmah* (cf. *PL.* i p. 205, n. 2) ascribed to Ibn Sīnā (Rasht A.H.S. 1312/A.H. 1352 [A.D. 1934‡]) and he has also published *Mīrzā Abū 'l-Qāsim i Qā'im-maqām*, a short biography [1] (64 pp., Tihrān [circ. 1950 ?]), on the back of the front wrapper of which are printed the titles of ten earlier publications of his. He went as representative of the Persian Archaeological Service with Sir Aurel Stein on the tour described in the latter's *Old routes of western Iran* (London 1940).

(1) ***Jughrāfiyā-yi tārīkhī i mufaṣṣal* [2] *i gharb i Īrān* :** **Tihrān** A.H.S. 1316 [1937–8] (so *Dharīʻah* v p. 115 no. 470), or 1317/1938 (so Wilber p. 276).

(2) ***Rāh-hā-yi bāstānī u pāy-takht-hā-yi qadīmī i gharb i Īrān*** (*Rapport résumé de quinze mois de voyage . . . Les anciennes routes de l'Iran*), an account of the author's tour with Sir Aurel Stein : **Tihrān** A.H.S. 1329/1950 (2 vols. With summary in French. Cf. Wilber p. 276 ; Probsthain's *Orientalia nova* 3 (1949–51) p. 46 no. 712 ; Thornton's cat. no. 327/502).

(3) ***Rāh-numā-yi āthār i tārīkhī i Shīrāz* :** **Tihrān** A.H.S. 1327/1948 (see Wilber p. 273).

323. S. **ʻAbd al-Ḥujjah Balāghī**,[3] as a poet "Ḥujjat" and "Balāghī", b. Ḥasan Ḥusainī ʻUraiḍī [4] was born at Nā'īn on 24 Shaʻbān 1302 [1885] (so *Ansāb* . . . p. 138), or 1313/A.H.S. 1274 [1896] (so in *Tadhkirat al-qubūr*, 2nd ed., preface, p. xi), or 1322

[1] For the person in question cf. *PL.* i pp. 338, 1285 ; *Indo-Iranica* vii/4 pp. 27–37 ; etc.

[2] So *Dharīʻah*, but *Jughrāfī i mufaṣṣal i tārīkhī* according to Wilber.

[3] "*Afrād i īn khānadān hamah az aʻlām u buzurgān-and khwāh az jihat i ʻilm u tablīgh* . . . [footnote : *Balāghī ba-d-īn munāsabat ast*]." (*Tārīkh i Nā'īn* i p. 61[7].)

[4] As a descendant of Abū' l-Ḥasan ʻAlī al-ʻUraiḍī b. al-Imām Jaʻfar al-Ṣādiq (*Tārīkh i Nā'īn* i pp. 60[13], 121 : "*. . . ʻAlī i ʻUraiḍī mansūb ast bah ʻUraiḍ kih dar chahār mīlī i Madīnat al-Rasūl* (*ṣ*) *ast.*" Cf. ʻAbd al-Ḥaiy *Nuzhat al-khawāṭir* (in Arabic) iii p. 64 ; al-Bakrī *Muʻjam mā 'staʻjam* p. 654 ; Yāqūt vi (Cairo 1324/1906) p. 163).

[1904] (so in *Tadhkirah i shuʻarā-yi muʻāṣir i Iṣfahān* p 92) and was educated at Nā'īn, Iṣfahān and Qum. Then in Tihrān he became the disciple of Shams al-ʻUrafā' [1] and subsequently of Dhū 'l-Ri'āsatain.[2] After the latter's death he proclaimed himself *Quṭb i Silsilah i Niʻmat-Allāhī*. In S. Muṣliḥ al-Dīn Mahdawī's *Tadhkirah* . . . he is described as having been resident for some years in Tihrān.

[Autobiographical information in *Tārīkh i Nā'īn* i pp. 60–3 (portrait), *Ansāb i khānadānhā-yi mardum i Nā'īn* pp. 138–9 ; S. Muṣliḥ al-Dīn Mahdawī *Tadhkirah i shuʻarā-yi muʻāṣir i Iṣfahān*, Iṣfahān A.H.S. 1334/1955, pp. 92–3 (portrait) as well as pp. xi–xiii (portrait) in the same author's preface to the 2nd ed. of ʻAbd al-Karīm Jazī's *Tadhkirat al-qubūr* (cf. *PL.* i p. 1353).]

(1) ***Tārīkh i Nā'īn*,** in three *maqāms* ((*a*) pp. 1–53, portraits, views, etc., (*b*) pp. 60–230, geography, biography, and history, (*c*) [= *jild* ii], pp. [229, duplicated]–400, *dar taḥrīr i tadhakkurāt i lāzimah*, [preceded by separately paginated tables of contents and corrections both to vol. i (pp. xi) and vol. ii (pp. iii)], to which is appended in the same volume but separately paginated (vi (table of contents), 135, [1]) :

(2) ***Farhang i Tārīkh i Nā'īn*,** [= *jild* iii], additions and corrections : **Tihrān** 1369/1949–50‡ (vols. i and ii are evidently a second edition (though not so described on the title-pages), since the tables of contents give references to a *chāp i awwal* and a *chāp i duwwum*).

(3) ***Ansāb i khānadānhā-yi mardum i Nā'īn*** [= *Tārīkh i Nā'īn, jild* iv], in two *daurahs* ((1) an alphabetical dictionary of Nā'īnī families (Imāmī, Pīr-niyā, Pīr-zādah, Ṭabāṭabā'ī Saiyids, etc.) with biographies of their more distinguished members, (2) (p. 134), an alphabetical dictionary of persons, (*a*) mentioned in the *Tārīkh i Nā'īn* but not in the *Ansāb*, with references to the former, (*b*) mentioned in the *Farhang i Tārīkh i Nā'īn* but not in the *Ansāb*, with references to the former, (*c*) not mentioned

[1] S. Ḥusain b. M. Riḍā Ḥusainī Tihrānī, b. 1288/1871 at Tihrān, d. there 19 Dhī Qaʻdah 1353/23 Feb. 1935 : see *Maqālāt al-ḥunafā'* pp. 49–59 (portrait facing p. 48), 66 (portrait), 228 (portrait)–40, etc. ; *Tārīkh i Nā'īn* p. 6 (portrait).

[2] ʻAbd al-Ḥusain Shīrāzī (Mu'nis-ʻAlī-Shāh Niʻmat-Allāhī) : see *Maqālāt al-ḥunafā'* p. 79 (portrait).

previously, (*d*) already mentioned, but now needing supplementary treatment), a *khātimah* (p. 164), *dar tadhakkurāt i lāzimah*, a *takmilah* (p. 166), further biographical information, *taṣāwīr*, 37 pictures, mainly portraits, followed by *Shiṭranj al-'urafā'* (= *Tārīkh i Nā'īn*, *jild* v), a chessboard-like diagram with directions for its use in taking omens, and finally a table of contents (pp. 187–95) and a list of corrections (p. 196): **Tihrān** 1369–70/1950–1‡ (196 pp. Maẓāhirī Pr.).

(4) ***Tārīkh u jughrāfiyā-yi mukhtaṣar i Kāshmar*:** printed.

(5) ***Tārīkh i Najaf i Ashraf u Ḥīrah*** (of which only vol. i has been printed).

(6) ***Maqālāt al-ḥunafā' fī maqāmāt Shams al-'Urafā'*, or *Zindagānī i Shams al-'Urafā'*,** in three parts, (*a*) pp. 1–59, *Sair i sharī'at u ḥaqīqat dar Īrān*, ending with an account of Shams al-'Urafā' (cf. *PL*. ii p. 181³), (*b*) pp. 60–107, *Tadhkirah i gūyā*, reproductions of portraits preserved in the *khānaqāh* of Shams al-'Urafā' in Tihrān, (*c*) pp. 113–280, alphabetically arranged biographies as far as the letter Ḥ of the persons whose portraits form the *Tadhkirah i gūyā* (and of some others), to be continued as vol. ii of the *Maqālāt al-ḥunafā'* when funds are available: **Tihrān** A.H. 1369/1950‡ (vol. i. 292 pp. (281–92 being a table of contents). Maẓāhirī Pr.).

In addition to the foregoing the lists of his works[1] mention the following (among others) as having been printed: (1) *Miqlād al-rashād fī 'l-mu'annathāt al-samā'īyah wa-'l-addād*, in two parts, the first in Arabic, the second in Persian, Gulbahār Press [Iṣfahān ?] A.H. 1343/1924–5 (see *Farhang i Tārīkh i Nā'īn* pp. 4, 62), (2) *Zindagānī i 'Alī b. Sahl i Iṣfahānī*, (3) *Tārīkh i anbiyā' i ulū 'l-'azm*, and (4) *Naqd al-Rauḍāt*, or *Aghlāṭ al-Rauḍāt*.[2]

Among his unpublished works is mentioned *Dā'irat al-ma'ārif*,

[1] See *Maqālāt al-ḥunafā'*, back cover, *Tārīkh i Nā'īn*, back cover (cf. also p. 62), *Ansāb i khānadānhā-yi mardum i Nā'īn* p. 195; 'Abd al-Karīm Jazī *Tadhkirat al-qubūr*, 2nd ed., editor's preface p. xii; S. Muṣliḥ al-Dīn Mahdawī *Tadhkirah* . . . (cf. *PL*. ii p. 181¹⁹) p. 93.

[2] Presumably the *Rauḍāt al-jannāt* of M. Bāqir Khwānsārī (cf. Browne *Lit. Hist.* iv pp. 356–7).

a Persian translation in six volumes of Ḥusain Nūrī's[1] Arabic biography of M. Bāqir Majlisī entitled *al-Faiḍ al-qudsī* (see *Maqālāt al-ḥunafā'*, plate facing p. 24).

324. The Persian Ministry of the Interior has published:

***Asāmī i dihāt i kishwar*,** a list of 41,521 villages arranged according to administrative divisions without any general index: **Tihrān** A.H.S. 1323/1944–5 (see *Dharī'ah* v p. 240 n.1 and *Jughrāfiyā u asāmī i dihāt i kishwar*, vol. ii, preface, p. 11²⁶).

An enlarged and improved edition of that work is:

Jughrāfiyā u asāmī i dihāt i kishwar (so on the title-pages), or ***Asāmī i dihāt u jughrāfiyā-yi kishwar*** (so in the prefaces), the names of villages (without transliteration and, except in rare cases, without any indication of the vocalization) arranged alphabetically under their *dihistāns*, which in turn are similarly grouped under the *shahristāns* and these latter under the *ustāns*, which are in the order of their official numbers, each *ustān* and each *shahristān* being prefaced by a brief geographical and historical introduction (without any general index): **Tihrān** A.H.S. 1329–31/1950–2 (3 vols., devoted respectively to *ustāns* 1–4, 5–8 and 9, 10. With folding maps of the *ustāns*. *Az Nashrīyāt i Idārah i Āmār u Sar-shumārī*. Majlis Pr.).

325. S. **Nūr al-Dīn Imām,** a descendant of S. 'Abd Allāh Shūshtarī (cf. *PL*. i p. 365) and the grandson, great-grandson, and great-great-grandson of *imām-jum'ahs* (whence presumably the family name Imām), was born at Shūshtar on 1 Muḥarram 1317/ 12 May 1899 and died there on 25 Urdībihisht 1324/15[?] May 1945, after devoting twenty years to the collection of materials for a history of Khūzistān. After his death his younger brother S. **M. 'Alī Imām** Shūshtarī undertook the work of preparing these materials for the press. [*Tārīkh i jughrāfiyā'ī* . . ., preface, where portraits of the joint authors are given on pp. vii and ix.]

***Tārīkh i jughrāfiyā'ī i Khūzistān*,** the first of two parts (*jild*) of the first (preliminary) volume (*mujallad*), to be followed, if circumstances are favourable, by the second preliminary *jild* (on the economic and cultural history) and by the

[1] Ḥusain b. M. Taqī Nūrī Ṭabarsī, d. 27 Jumādā ii 1320/1 Oct. 1902 at Najaf (see Mashhad v pp. 266–7; Brockelmann *Sptbd*. ii p. 832).

four remaining *mujalladāt* (on the political history): [**Tihrān**] A.H.S. 1331/1953‡ (286 pp. Illustrated. Genealogical tree of the author at beginning: map at end. Mu'assasah i Maṭbū'ātī i Amīr i Kabīr).

326. **Karīm Nīk-zād** Amīr-Ḥusainī, is an official of the Archæological Service at Iṣfahān.[1]

(1) *Jughrāfiyā u tārīkh i Chahār Maḥāll u Bakhtyārī*[2]: [**Iṣfahān**] A.H.S. 1331/1952‡ (vol. i, pp. [x], 177, [5], (Sāmān, p. 98, Chālshutur or Chālishtur, p. 137, Ishkaftik, p. 174, and Zāniyān, p. 175).[3] Portrait, presumably of the author, on p. [178]. Preface (pp. v–vii) by Ja'far Āl i Ibrāhīm. Gītī Press).

(2) *Tārīkh-chah i bināhā-yi tārīkhī i Iṣfahān*: mentioned without further particulars in Mahdawī's *Tadhkirah* . . . [see *PL.* ii p. 181[10]] p. 7[6].

327. **'Alī Sāmī** had been Director of the Archæological Institute of Persepolis (*Ra'īs i Bungāh i 'Ilmī i Takht i Jamshīd*) for fourteen years in March 1954, when R. N. Sharp's translation of his "brief and summary accounts" of Persepolis was published. A portrait is given at the end of his *Āthār i bāstānī i julgah i Marw-dasht*, and on the back of the front cover of the same work there is a list of his other works, namely (1) *Guzārish i ḥaffārīhā-yi Pāsārgād*, (2) *Khaṭṭ u taḥawwul i ān dar sharq i bāstān* . . . [Shīrāz A.H.S. 1329/1950–1: see Thornton's cat. no. 335/1517], (3) *Pāsārgād* . . . [i.e. no. (2) below], (4) *Guzārish i ḥaffārīhā-yi dah-sālah i Takht i Jamshīd*, and (5) in preparation, *Sharḥ i mufaṣṣal i āthār i Takht i Jamshīd*.

[1] *Kārmand i Idārah i Bāstān-shināsī i Iṣfahān* (S. Muṣliḥ al-Dīn Mahdawī *Tadhkirah i shu'arā-yi mu'āṣir i Iṣfahān*, Iṣfahān A.H.S. 1334/1955, p. 7[5] (an acknowledgment, not a biography)); *Kafīl i muḥtaram i Idārah i Bāstān-shināsī i Iṣfahān* (*Jughrāfiyā u tārīkh i Chahār Maḥāll u Bakhtyārī*, p. [v[2]] (in Ja'far Āl i Ibrāhīm's preface)).

[2] Though not strictly relevant, it may be excusable to mention here another work concerned with this part of Persia, namely, *Tārīkh-chah i shu'arā-yi dū qarn i akhīr i Chahār Maḥāll u Bakhtyārī* (so in the preface, l. 4, but the wording differs slightly elsewhere), by Colonel Abū 'l-Fatḥ Auzhan Bakhtyārī, Tihrān A.H.S. 1332/1953–4‡ (for the author see S. Muṣliḥ al-Dīn Mahdawī *Tadhkirah i shu'arā-yi mu'āṣir i Iṣfahān*, Iṣfahān A.H.S. 1334, p. 72).

[3] According to Ja'far Āl i Ibrāhīm's preface, p. [vii], vol. ii (then, and presumably still, unpublished) is concerned with the rest of the *bulūk* of Rār, Kiyār and Gandumān, while vol. iii (likewise unpublished) deals with Mīzdaj and Bakhtyārī.

(1) *Athār i bāstānī i julgah i Marw-dasht*: [**Shīrāz**] A.H.S. 1331/1953‡ (206 pp. Illustrated. Muṣṭafawī Pr.).

(2) *Pāsārgād, yā qadīmtarīn pāy-takht i Kishwar i Shāhanshāhī i Īrān*: **Shīrāz** [A.H.S. 1330/1951‡] (120 pp.; plates, plans, folding map. Ma'rifat Bookshop. Muṣṭafawī Pr.). English translation: *Pasargadae. The oldest imperial capital of Iran . . . Translated by R. N. Sharp.*[1] **Shīrāz** (Publications of the Learned Society of Pars, no. 4. See *Luzac's O.L.* lxvii/3 (July–Sept. 1956) p. 45).

(3) *Persepolis (Takht-i-Jamshid) by Ali Sami . . . Translated* [not from a published work,[2] but from "brief and summary accounts" prepared by 'Alī Sāmī for translation (see his introduction)] *by the Reverend R. N. Sharp, M.A., Cantab.* .[3] . . [with an introduction of two pages by 'Alī Sāmī], **Shīrāz** 1954‡ (71 pp. Numerous plates, folding plan. Publication No. 2 of the Learned Society of Pars. Musavi Printing Office): 2nd ed. **Shīrāz** (see *Luzac's Oriental List*, lxvii/3 (July–Sept. 1956) p. 46; Afshār 1333 p. 19).

328. The Geographical Section of the General Staff of the Persian Army (*Dāyirah i Jughrāfiyā'ī i Sitād i Artish*) under the superintendence of its chief (*Ra'īs*), General **Ḥusain-'Alī Razm-ārā**,[4] and with the collaboration of numerous officers,[5] whose names are recorded in the prefaces, has prepared and published:

[1] "Who has lived for thirty years in this country, and for the last seventeen years has been in charge of the Church of St. Simon the Zealot, one of the most beautiful buildings in Shiraz, purely Persian in style and character" (from 'Alī Sāmī's introduction to Sharp's translation of *Takht i Jamshīd*, no. (3) below). Crockford describes him as "C.M.S. Miss. at Yezd 1924–37; Shiraz, Dio. Iran, from 1937".

[2] 'Alī Sāmī, however, had in preparation a *Sharḥ i mufaṣṣal i āthār i Takht i Jamshīd*, which he hoped shortly to publish (see the list of his works on the back of the front cover of his *Āthār i bāstānī i julgah i Marw-dasht*).

[3] Cf. p. 185[7] above.

[4] "Brother of the assassinated premier": see *BSOAS.* xix/1 (1957) p. 58, and, for the premier in question, *PL.* ii p. 178 (he was Prime Minister in the cabinet of 27 June 1950: see *Whitaker's almanack*, 1951, p. 922b).

[5] One of these, Colonel Aḥmad Ibtisābiyān, *Mu'āwin i Idārah i Kār-guzīnī i Artish* (see *Farhang* . . ., i p. [iii]) has already been mentioned in this survey (*PL.* ii p. 174). Another work of his, *Jughrāfiyā-yi kishwarhā-yi Āsiyā-yi Gharbī u* [*sic.*?] *ham-jiwār i Īrān* (Tihrān. No date ?) is mentioned in *Farhang i Īrān-zamīn* i/1 (1332/1953) p. 27.

Farhang i jughrāfiyā'ī i Īrān (ābādīhā),[1] a dictionary in ten volumes, each devoted to a single *ustān*,[2] under which the places are arranged in alphabetical order with information concerning the pronunciation of the name (indicated by a transliteration in the roman character,[3] except in vol. i, where only 98 names [4] are so transliterated at the end of the volume) and other matters up to twenty-five in number (listed in vol. i p. [vi]), such as position, population, industry, climate, historic buildings and crops (unfortunately without any general index to the whole work): [**Tihrān**] A.H.S. 1328–32/1949–53‡ (10 vols. Folding maps of the *shahristāns* and, from vol. iv onwards, views of ancient buildings, etc. *Az intishārāt i Dāyirah i Jughrāfiyā'ī i Sitād i Artish*. Chāp-khānah i Artish. See Wilber p. 276; *Farhang i Īrān-zamīn* ii (1333/1954–5) p. 290 (a review of vol. x (Iṣfahān, Yazd)); *BSOAS*. xix/1 (1957) pp. 58–9 (a description by V. Minorsky)).

Other publications of the Geographical Section are:

(1) ***Rāh-numā-yi Hamadān***, prepared for the millenary of Ibn Sīnā by Muṣṭafawī (cf. p. 187 *infra*), Jawād Kāmbīz

[1] It is, or was, the intention of the Geographical Section of the General Staff to publish, after the completion of this *Farhang* dealing with the *ābādīhā*, or inhabited localities, a *Farhang i jughrāfiyā'ī i 'umūmī i Īrān* devoted not only to inhabited localities but also to natural features such as rivers, mountains, lakes, etc. (see vol. iv, preface, ll. 8–12).

[2] Except vol. iv (Ādharbāyjān), which deals with *ustāns* 3 and 4. Vols. i–iii deal respectively with the *ustān i markazī*, *ustān* 1 and *ustān* 2. From vol. v onwards the volume numbers coincide with the official numbers of the *ustāns*.

[3] This transliteration, which is the same as that used in the *Farhang i Nafīsī*, successfully indicates the pronunciation (and in the case of the vowels the spelling also, both exactly and neatly, with the help of only one mark of quantity, the circumflex accent on *â*. So far as the consonants are concerned, the pronunciation is indicated, but not necessarily the spelling, since only one roman letter is used to represent two or more Arabic letters pronounced alike in Persian, *q*, for example, standing for both *qâf* and *ghain*). The unfortunate *c* represents *shīn*, and consequently Shīrāz appears as *cirâz*. A curious feature of this transliteration is that the *iḍāfat* seems to be entirely ignored, even in cases where its presence or absence does not appear to be obvious. The pronunciations indicated have not in all cases escaped criticism from persons with local knowledge (cf. *PL*. ii p. 190 ult.).

[4] Which do not include Brghān (i.e. Baraghān, *bā dū fatḥah*, according to M. 'Alī "Mudarris" Tabrīzī Khiyābānī's *Raiḥānat al-adab* i p. 152) and other names of which the pronunciation is unlikely to be guessed correctly. Baraghānī has unfortunately been spelt Burghānī, which should now be corrected, in *PL*. i pp. 223, 1128 n.4, 1264 (cf. *Tārīkh i jadīd*, tr. E. G. Browne, p. 454b[14], and Edwards col. 527[22], in both of which places the word is spelled Burqānī).

(*Mudīr i Dā'irah i Ḥaffārī u Āthār i Millī dar Idārah i Kull i Bāstān-shināsī* (see Muṣṭafawī's *Hagmatānah*, preface, p. xi), doubtless the same person as Dj. Cambyse, who appears in *The world of learning 1956* as one of the curators of the Archæological Museum, Tihrān), Ṣādiq Waḥdat, Prof. Dhabīḥ Allāh Ṣafā and others: [**Tihrān** ?] A.H.S. 1331/1952–3‡ (54 pp., plates, 2 maps. Chāp i Tābān).

English translation: by "H. A. S. Pessyan", "**Tihrān**, 1953" (51 pp., plan and plates. See Probsthain's *Orientalia nova* 4/1 (1952–5) p. 73/1323).

(2) ***Rāh-numā-yi shahr i Tihrān***: A.H.S. 1328/1950 (see *Farhang i jughrāfiyā'ī i Īrān*, vol. iii, preface, pp. i, iii, in the second of which places the Geographical Section was stated to be preparing separate guides for each *shahristān* and a general guide to Persia).

329. S. **M. Taqī Muṣṭafawī,** Director General of Archæology (*Ra'īs i Idārah i Kull i Bāstān-shināsī*) [1] and since 1327/1948 [2] Secretary of the Persian Archæological Society (*Dabīr i Anjuman i Āthār i Millī*), was at one time Director of the Archæological Institute of Persepolis (*Ra'īs i Bungāh i 'Ilmī i Takht i Jamshīd*).

(1) ***Hagmatānah: āthār i tārīkhī i Hamadān u faṣlī dar bārah i Abū 'Alī i Sīnā***, [**Tihrān** ?] A.H.S. 1332/1953‡ (278 pp. Illustrated. Chāp i Tābān).

(2) ***Sharḥ i ijmālī i āthār i Takht i Jamshīd***: "**Tihrān** 1954" (51 pp., plan and plates. See Probsthain's *Orientalia nova* 4/1 (1952–5) p. 73/1324).

It has already been mentioned (*PL*. ii p. 186) that he was one of the contributors to the *Rāh-numā-yi Hamadān*. Another publication containing contributions from his pen is the *Guzārishhā-yi bāstān-shināsī* issued under his editorship (for vols. i and ii of which (Tihrān A.H.S. 1329–30/1951–2, with plates and maps) see Probsthain's *Orientalia nova* 4/1 (1952–5) p. 73/1321 and Thornton's cat. 331 [1955] p. 27/912 and for a review of vol. iii (Tihrān A.H.S. 1334; 546 pp.) *Farhang i Īrān-zamīn* iv/3 (A.H.S. 1335) p. 307).

[1] *Rāh-numā-yi Hamadān*, preface, p. 1[12].

[2] *Hagmatānah*, preface, p. x, l. 1.

330. Dr. **Muḥammad Mukrī,** the son of ʻAbd Allāh Ḥasan-Ṣafarī, is a Bābā-Mīrī [1] Mukrī Kurd born at Kirmānshāh A.H.S. 1298/1910–11. He is, or was, Director of Education for the *Īlāt* and *ʻAshāyir* (cf. *ʻAshāyir i Kurd*, i, preface, p. i (. . . *riyāsat i idārah i taʻlīmāt i īlāt u ʻashāyir*); *Sukhanwarān i nāmī i muʻāṣir* p. 217 (portrait); another portrait on dust cover of the *Farhang i Fārsī*). Seventeen of his published works, including articles contributed to periodicals, are enumerated in a list printed on the back of the title-page of the *ʻAshāyir i Kurd*, vol. i. Several are concerned with Kurdistān, its literature and dialects (cf. *Farhang i Īrān-zamīn* i/1 (1332) p. 29, iii/1 (1334) p. 89). Others are (1) *Farhang i Fārsī*,[2] vol. i (*alif-dhāl*), Tihrān 1333/1954 (for a review see *Farhang i Īrān-zamīn* ii (1333/1954–5) p. 290) and (2) *Andarz i Khusrau i Qubādān* (Pahlawī text with introduction, translation, notes and glossary), Tihrān 1326, 2nd ed. 1329.

ʻAshāyir i Kurd. 1. *Īl i Sinjābī : tārīkh-chah, jughrāfiyā, tīrah-hā.* [**Tihrān** A.H.S. 1333/1954–5.[3] 2nd ed.[4]] (127 pp. Kitāb-khānah i Dānish).

331. **Fatḥ Allāh Ḥakīmī** is Professor of Political and Military Geography in the Military University (*Dānish-gāh i Jang*) at Tihrān.

Jughrāfiyā-yi siyāsī u niẓāmī i mamālik i ham-jiwār : **Tihrān** A.H.S. 1333/1955‡ (198 pp. ; several plates ; 1 map ; portrait of author at end. Cf. Afshār 1334 p. 42).

332. **Jalāl Āl-Aḥmad**[5] is the author of *Dīd u bāz-dīd* ("*majmūʻah i dāstān*" (Afshār), Tihrān 1324/1945 : cf. Probsthain's *Orientalia*

[1] "Five great families constitute the Mukrī nobility: they are all called Bābā-Amīra (Bābā-mīrī) and trace their descent from Amīra Pāshā" (*Ency. Isl.* under Sāwdj-Bulāķ (Minorsky), vol. iv p. 191a, l. 1, in the English edition).

[2] A pronouncing dictionary which includes "important" historical and geographical proper names [but not, for example, Baraghān (cf. *PL.* ii p. 186, n. 4)].

[3] Date and place of publication are given in the author's list of his own works on the back of the title-page.

[4] The first edition consists of a series of instalments published in the periodical *Yādgār* iv/6 (1326) pp. 77–88, iv/7 (1327) pp. 7–22, iv/8 (1327) pp. 35–56, iv/9–10 (1327) pp. 4–26, v/1–2 (1327) pp. 78–88, v/3 (1327) pp. 25–40, v/4–5 (1327) pp. 36–56. In all but the last two of these instalments the author's name appears as Muḥammad Kaiwān-pūr Mukrī.

[5] So (with a hyphen) on the English title-page of *Aurāzān*.

nova 1 (1944–6) p. 15 ; 2nd ed. (with the same author's *Haft maqālah*, 1st ed.), Afshār 1334 p. 23a) and of *Sargudhasht i Kandūhā* (a tale : cf. Afshār 1334 p. 23a). He has published translations of two works by André Gide, namely, *Bāz-gasht az Shūrawī* (Afshār 1333 p. 3b) and *Māʼidah-hā-yi zamīnī* (Afshār 1334 p. 34b).

Aurāzān : waḍʻ i maḥall, ādāb u rusūm, fulk-lōr, lahjah (English title at other end of the book : *Owrāzān : topography, dialect, folklore &c*). [on a village, pop. 684, in upper Ṭāliqān,[1] *shahristān* of Tihrān] : **Tihrān** A.H.S. 1333/1954‡ (63 pp. Dar rāh i dānish (Towards learning), 4. Ketab-Khaneh Danesh. Cf. Afshār 1334 p. 29. For a review see *Farhang i Īrān-zamīn* ii (A.H.S. 1333/1954–5) p. 288).

333. **Taqī Bahrāmī,** Professor of the Principles of Breeding in the Faculty of Agriculture in the University of Tihrān,[2] is the author of numerous books and pamphlets on agriculture (see the list printed on the two pages following p. 678 in the *Jughrāfiyā-yi kashāwarzī i Īrān*).

Jughrāfiyā-yi kashāwarzī i Īrān : **Tihrān** A.H.S. 1333/1954–5 (678 pp. Tihrān Univ. Publications, no. 234. Cf. Afshār 1334 p. 42).

334. **Ḥasan ʻĀbidī,** *muhandis i ṣanāyiʻ u kār-khānah-hā.*

Iṣfahān az liḥāẓ i ijtimāʻī u iqtiṣādī : [**Iṣfahān**] A.H.S. 1334/1955‡ (244 pp. ʻIrfān Press. Cf. Afshār 1334 p. 42).

335. **Ismāʻīl Dībāj.**

Rāhnumā-yi āthār i tārīkhī i Ādharbāyjān i sharqī : **Tabrīz** A.H.S. 1334/1955‡ (Shafaq Pr. 102 pp., 25 plates. Cf. Afshār 1334 p. 46b).

336. **Aḥmad Iqtidārī** is the author of *Farhang i Lāristānī* (a glossary of 5,000 words in the dialects of Lāristān. Tihrān

[1] Spelt Taleqan [i.e. Ṭāliqān] in the English translation of the preface, as in the *Farhang i Nafīsī*, whereas Tālaqān is the spelling given in the *Farhang i Niẓām*. In the same English translation of the preface Tonokabon [cf. *Farhang i Niẓām*, Browne *Lit. Hist.* iv p. xiv] is the spelling of the name of a place (not far from Aurāzān) called Tunakábun in Rabino's *Mázandarán and Astarábád*, Tanakābun in the *Anjuman-ārā-yi Nāṣirī* and Tankābon in the *Farhang i Nafīsī*.

[2] Cf. *The World of learning 1955*, p. 610.

A.H.S. 1334. 296 pp. Cf. Afshār 1334/1955–6 p. 29a; Thornton's cat. 335 [1956], no. 1278) and of articles on Lārī proverbs and Lārī *dū-baitīs* (for both of which see *Farhang i Īrān-zamīn* iii/1 (1334) p. 91a).

Lāristān i kuhan : taḥqīq dar bārah i Lāristān i qadīm, on the geography,[1] history and biography of Lāristān (including, on pp. 150–205, chronologically arranged biographies of Lārī scholars compiled by M. Amīn Khunjī): **Tihrān** A.H.S. 1334/1955‡ (221 pp. Cf. Afshār 1334 p. 42).

337. **Ḥabīb-Allāh Ṣamadī,** *Mūzah-dār i Mūzah i Īrān i Bāstān* (= H. Samadi, who appears in *The World of learning, 1956,* as one of the four curators of the Archæological Museum, Tihran).

(1) *Rāh-numā-yi Mūzah i Āstān i Quds i Raḍawī* (a publication of the Shrine of Imām Riḍā at Mashhad. 80 pp. Afshār 1334 p. 46b. Cf. *Farhang i Īrān-zamīn* iii/4 (A.H.S. 1334) p. 397).

(2) *Wīrānah-hā-yi Shūsh :* [**Tihrān** ?] (preface dated Shūsh, Bahman-māh 1333 [Jan.-Feb. 1955‡]. 88 pp. Illustrated. Afshār 1334 p. 46b. Cf. *Farhang i Īrān-zamīn* iii/1 (A.H.S. 1334) p. 102).

338. **Ghulām-Riḍā Riyāḍī.**

Rāh-numā-yi Mashhad : Zawwār's Bookshop [**Tihrān**], A.H.S. 1334/1955‡ (280 pp. Illustrations. 1 map. Cf. Afshār 1334 p. 42b).

339. **'Alī Naqī Bihrūzī** published in 1320–2/1942–3 in the Tihrān periodical *Gulhā-yi rangārang* a number of articles relating to tales, proverbs and songs in the dialect of Shīrāz (see Afshār *Kitāb-shināsī i zabānhā u lahjah-hā-yi Īrānī* (in *Farhang i Īrān-zamīn* iii/1 (1334)) p. 85).

Shahr i Shīrāz yā khāl i rukh i haft kishwar : **Shīrāz** (224 pp. Afshār 1334 p. 42a).

340. **Mahdī Bāmdād.**

Āthār i tārīkhī i Kalāt u Sarakhs : **Tihrān** (46 pp.

[1] On pp. 12–19 is a list of place-names with transliterations in the roman character, doubtless more correct than those in the *Farhang i jughrāfiyā'ī i Īrān,* which is criticised on p. 11 for omissions and incorrect transliterations.

Anjuman i Āthār i Millī, publication no. 30. See Afshār 1334 p. 46b).

341. **Manūchihr Sutūdah** (Manoochehr Sotoodeh according to the English title-page of Jamshīd Surūsh Surūshiyān's *Farhang i Bih-dīnān* edited by him, Tihrān 1956) is the author of *Farhang i Gīlakī* (Tihrān A.H.S. 1332/1953–4, 272 pp., a publication of the Anjuman i Īrān-shināsī) and of several articles on Gīlakī proverbs, songs, etc. (see Afshār *Kitāb-shināsī i zabānhā u lahjah-hā-yi Īrānī* (in *Farhang i Īrān-zamīn* iii/1 (1334)) p. 90).

(1) *Qal'ah i Alamūt* (in *Farhang i Īrān-zamīn* iii/1 (A.H.S. 1334/1955) pp. 5–21).

(2) *Qaṣrān i Raiy* (in *Yādgār* v/10 (A.H.S. 1328/1949) pp. 55–64).

[The mention of these two articles (and a few others) does not by any means imply that I have systematically examined the Persian and other periodicals. This will be a task for my successors which may well yield a fairly rich harvest.]

342. **Bāstānī Pārīzī.**

Rāh-numā-yi āthār i tārīkhī i Kirmān, an appendix (125 pp.) to the *Farhang i Ustān i Hashtum (sāl i taḥṣīlī 1334–5)*: see *Farhang i Īrān-zamīn* iv/3 (1335) p. 310.

344. APPENDIX.

(1) *Āmār i sāliyānah i rūdkhānah-hā-yi Īrān,* no. 6 (161 pp. Bungāh i Mustaqill i Ābyārī. Afshār 1334 p. 42).

(2) *Daftar-chah i masāfāt i rāh-numā-yi kishwar :* **Tihrān** 1327/1948 (212 pp. Az nashrīyāt i Wizārat i Rāh. Reviewed very briefly in *Yādgār* v/8–9 (A.H.S. 1327/1948) p. 153).

(3) *Hazār mazār,* a popular title for the Arabic work *Shadd al-izār*: see *PL.* i p. 1123.

(4) *Jughrāfiyā-yi Balūchistān,* composed circ. 1315/1897–8 by Sh. Maḥmūd Afḍal al-Mulk b. M. Ja'far Kirmānī (b. 1267/1850–1, d. at Iṣfahān 1322/1904–5: see a short biography (with portrait) by his nephew 'Aṭā' al-Mulk Rūḥī

in *Yādgār* v/8–9 pp. 86–9), who served under Ḥājī Ghulām-Riḍā Khān Āṣaf al-Daulah, Governor of Kirmān and Balūchistān, during a pacification of the latter province [1]: *Yādgār* v/8–9 (A.H.S. 1328/1949) pp. 85–113.

(5) *Kitāb-chah i Kān i Kūh u Langarūd* : **Browne** Coll. Sup. 8 (16 foll., sent by H. L. Rabino to E. G. Browne on 11.4.1914).

[1] For a work which arose out of an earlier pacification of the same province see *PL.* ii p. 164.


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